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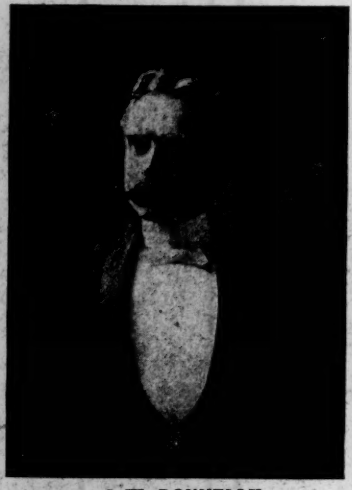

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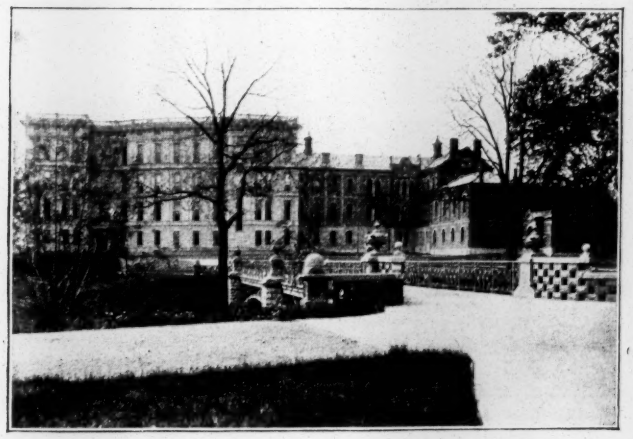

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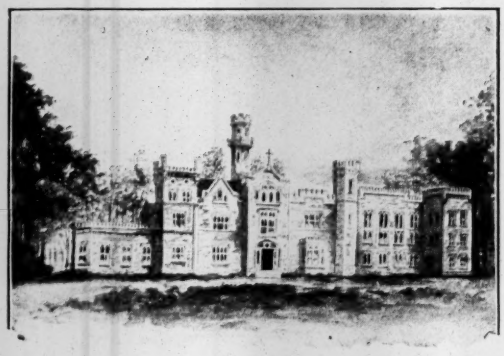

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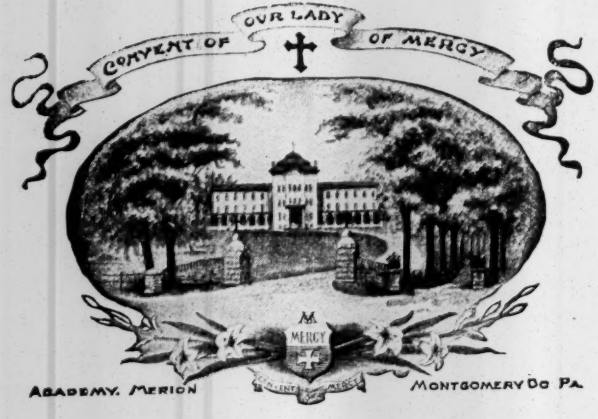

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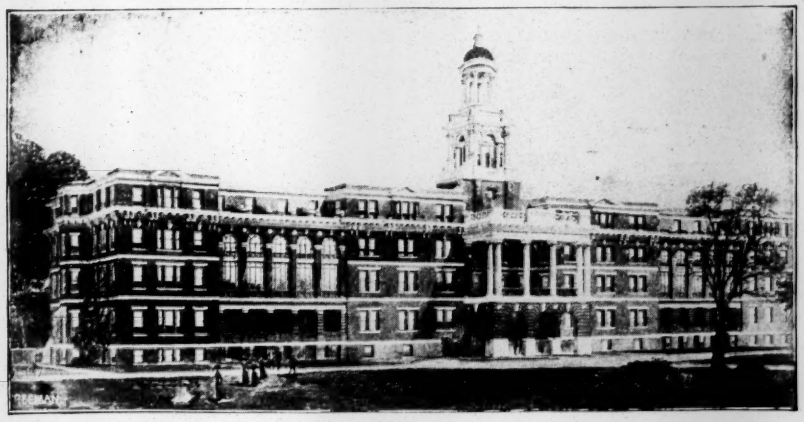

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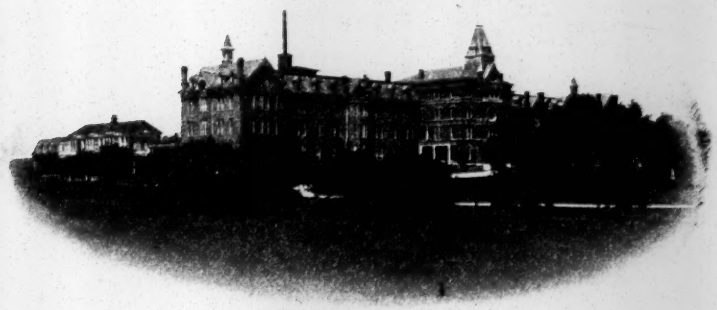

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—JULY, 1903.—NO. 1

THE SYMBOL IN THE SECOND CENTURY.

A FLIMSY THEORY.

IT may be well, at this stage,[1] to take some notice of Professor McGiffert's theory of the origin of the Symbol. On his theory, the Church might still have been without her Creed, had not Marcion, driven from Pontus, sought an asylum in Rome, some time after the middle of the second century, and there set himself to teach a form of heresy, which was not, however, original with him. (*Cf.* Irenæus, *Adv. Haer.*, bk. 3; c. 4; n. 3.) McGiffert maintains that the Symbol was drawn up to meet the errors of Marcion. The work in which he essays to make good his contention was noticed in the January number of the REVIEW. It shows the author to be a man of well-trained mind; a man, too, who has learned to think for himself. He neither takes his data at second hand, nor lets others draw the conclusions for him.

It must in fairness be granted that Professor McGiffert pleads his case with not a little skill. But, given a bad case, the cleverest of pleaders can do no more than make it plausible; he cannot make it good. The theory that the Symbol was framed to head off the heresy of Marcion, however much labor and skill may be employed in setting it up, is but a house of cards, which a very slight puff of wind would blow down. A gust or two from North Africa will sweep it clean into the Adriatic.

[1] See previous articles on the Apostolic Authorship of the Symbol in issues for January, February, March, April, and May, of this year.

Demolished by Tertullian.

In *De Praescript.* 36, as was pointed out in the March number of the Review, Tertullian testifies that the Roman Church got her Symbol from the Apostles Peter and Paul, and afterwards gave it to proconsular Africa (*cum Africanis quoque ecclesiis contesserarit*). He proceeds, in the very next paragraph (37), to confute, after his own strenuous fashion, the heretics of his day:

"If these things be so, that the truth may be adjudged to us, as many as walk according to that Rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our position is plain, that heretics are not to be allowed to appeal to the Scriptures, seeing that we prove them without the Scriptures to have nothing to do with the Scriptures . . . To such it may be justly said: Who are you? When and whence came ye? Not being mine, what do ye in that which is mine? In short, by what right dost thou, Marcion, cut down my wood? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Appelles, remove my landmarks? This is my property. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have sound title-deeds from the first owners whose property it was. As they bequeathed it to me by will, as they left it in trust, as they solemnly charged me ('adjuraverunt,' gave under oath), so I hold it; you certainly they have ever disinherited and disowned as aliens, as enemies. But whence are heretics aliens and enemies to the Apostles, if not from the diversity of doctrine, which they either fashion according to their own caprices, or receive, in opposition to the Apostles?"

"The Skipper from Pontus."

Thus does the man trained in the law-schools of Carthage confute "Marcion, the skipper[2] from Pontus" (*Ib.*, c. 30), by the argument of prescription. He founds this argument on the possession by the Roman Church of the Apostolic Symbol long before the "skipper" in question crossed the Black Sea. He disallows the appeal to Scripture. The Church is in possession of the truth, of "the Faith once delivered to the saints." She can point to "sound title-deeds from the first owners whose property it

[2] This is the meaning of "nauclerus" in Acts 27: 11, and seems to fit the context of this passage better than "ship-owner."

was." She produces her Apostolic Symbol. This is the "rule" and "tessera" of the orthodox Faith, which the Apostles committed to her. This, as St. Ambrose bears witness, some two centuries after, she "ever preserves inviolate." And this, in the words of Leo the Great, is "a weapon so cunningly forged in the workshop of heaven that it cuts off all heretical opinions at one stroke." (*Ad. Pulch.*, c. 4.) McGiffert would make the Roman Church wait till Marcion had come and was spreading his heresy, before she cast about for a means of defending the Faith—as if there were no doctrinal error before Marcion, and no use for a Baptismal Creed but to fight heresy withal! Tertullian, skilled in the law and familiar at first hand with the facts of the case, represents the Church to us as wiser, more far-seeing, and more faithful in guarding the deposit. When she finds Marcion cutting down her wood, felling the trees that had been planted by the Apostles, she warns him off, she bids him begone. And her Apostolic Symbol is, Tertullian tells us, at once the weapon with which she drives away the intruder and the deed of trust whereby she makes good her claim to the property.

In *Adv. Marc.* v. 1, Tertullian, addressing directly and by name this same "skipper from Pontus," (he was a "skipper" from Pontus in more than one sense), says to him: "If thou hast never received stolen or contraband goods into thy schooners, if thou hast never appropriated any of the cargo to thy own uses or adulterated it, more careful forsooth and faithful in the things of God, tell us, pray, by what symbol thou hast taken the teaching of the Apostle Paul on board, who stamped the label on it, who handed it over to thee, who put it on board, that thou mayest be able fearlessly to land it." Marcion held that the God revealed by Christ and in Christ was not the God of the Old Testament, and maintained that St. Paul was with him in holding this. Tertullian intimates that "the skipper from Pontus," who, he insinuates, had been a smuggler, and had been in the habit of tampering with the goods that he carried for others, is no more to be trusted in handling the wares of God than in the handling of worldly wares. He challenges him, therefore, to produce his bill of lading as a guarantee that he has not smuggled the doctrine of the Apostle aboard his ship, or adulterated it. The teachings of St.

Paul were spiritual wares which belonged to the Church, as the Apostle himself belonged to her. If, therefore, Marcion had these wares on board his ship, he should be able to show that the Church had put her label on them and consigned them to him. The bill of lading would show this; he therefore bids him exhibit it. Need it be pointed out that the bill of lading (*symbolum*) in question is no other than the Apostolic Symbol?

The passage runs thus in the original Latin:

"Quamobrem, Pontice nauclere, si nunquam furtivas merces vel illicitas in acatos tuas recepisti; si nullum omnino onus avertisti vel adulterasti, cautior utique et fidelior in Dei rebus, edas velim nobis quo symbolo susceperis Apostolum Paulum, quis illum tituli charactere percusserit, quis transmiserit tibi, quis imposuerit, ut possis eum constanter exponere."

It is true that the context shows it to have been the God of the Old Testament, who, according to Tertullian, would have to consign St. Paul and his teaching to "the skipper from Pontus." But as Tertullian everywhere insists that, in controverted questions, the appeal does not lie to Scripture, and that the Church alone has the office of guarding the Scripture, and guaranteeing it to men as the word of God, it is only through the Church that the God of the Old Testament could make the consignment, and the "bill of lading" would be the Symbol just the same. It was with the "Father Almighty" of the Symbol that the "skipper" had entered into the "agreement." But he had tampered with the goods, interpolating the Epistles of St. Paul and taking liberties with the text. He had, therefore, violated the terms of his "agreement" or "covenant" (symbol) with the Church, and would not venture to produce it on demand because it would bear witness against him. In other words, he could not land the adulterated goods "constanter," that is, fearlessly.

The Pre-Marcionite Confession.

Irenæus, too, bears direct testimony to the pre-Marcionite existence of the Symbol, over and above the indirect testimony that is implied in his witnessing to its Apostolic origin. "As for Cerdon," he writes (Bk. 3; c. 4; n. 3), "who was before Marcion, he, too, under Hyginus, who was ninth Bishop, came to the

Church, made his confession, and so continued, sometimes teaching privily, sometimes again doing penance, and sometimes under censure for the evil he was teaching, and separated from the assembly of the brethren. And Marcion succeeding him flourished under Anicetus, who occupied the tenth (eleventh?) place in the Episcopate." The form of words, "made his confession," does not, at least in the formal and first intention of Irenæus, bear the sense here that it has in current Catholic use. It means to make a profession of Faith, and such a profession supposes a fixed formula already existing in Rome before the man from Pontus ever set foot there.

This is more evident from the words of the Greek original, a fragment of which fortunately remains at this point. *Εκκλησίαν ἐλθων, καὶ ἐξομολογούμενος, οὕτως διετέλεσε, ποτὲ μὲν λαθροδιδδασκαλῶν, ποτὲ δὲ πάλιν ἐξομολογούμενος.* The verb *ἐξομολογεῖν* means to "make a full confession," whether of sins of the Faith, or what not, is to be gathered from the context. The context here shows that Cerdon made at least a confession of the Faith. "He came to the [Roman] Church [from the East], made a profession of Faith, and so continued, now teaching [his heretical doctrine] secretly, now making anew a profession of faith." It is with Cerdon's doctrinal standing, not with his moral status otherwise that Irenæus is concerned, for his whole work, as the title itself makes plain, is directed against heresy. His *πάλιν ἐξομολογούμενος* is therefore to be rendered "making again a profession of the Faith," or "recanting his errors," and not simply "again doing penance," as Keble has it. The second *ἐξομολογούμενος* is to be taken to mean the same as the first. So *πάλιν* attests. But the whole drift and purpose of Irenæus indicates that the first has to do with the Faith, at least primarily, not with sin as such. Besides, the "confession" that Cerdon made the second time was called for by reason of his having taught heresy secretly after making his first "confession." Now, the very first thing that would be required of one who taught false doctrine, before he could be reconciled to the Church, would be a recantation of his errors and a profession of the true Faith. It would be interesting, by the way, to know what Harnack would make of *ἐξομολογούμενος* in this passage. The matter-of-course way in which Irenæus uses the

expression implies that the people of Gaul were familiar with the ὁμολογία in question, since it is particularly for them that he is writing.

Oath of Allegiance.

In his great work, *De Praescriptionibus*, Tertullian rests his whole case against heresy upon the prior possession by the Church of "the Faith once delivered to the saints." And this prior possession he proves by her Symbol, which is the deed of trust she got from the Apostles. The whole argument of the book assumes the existence of the Symbol from the beginning. By the Apostolic Symbol men were known to be in communion with the Church of the Apostles, which was one. And the Symbol was guarded by the Discipline of the Secret, whence it got the name of "sacramentum," that is, "oath," "mystery," "secret." Let me cite one or two passages in point. "Thus," he writes (*Ib.* c., 20), "so many Churches and so great are that one primitive Church from the Apostles, whence all have sprung. All by one prove their unity. Between all there is the communication of peace, and the greeting by one another as brethren, and the interchange of hospitality through the Symbol (*contesseratio hospitalitatis*). And no other principle governs these privileges but the one (common) tradition of the same mystery (*ejusdem sacramenti una traditio*)." In military language "sacramentum" meant, in the olden time, "the preliminary engagement entered into by newly enlisted troops;" also "the military oath of allegiance." (*Cf.* Harper's Freund's Latin Dictionary). No word could better express the purposes of the Symbol, which was the preliminary engagement entered into by the neophyte or newly enlisted soldier of Christ in the Church militant, and was professed, as we have seen, in baptism with an oath of fealty to Christ and to His Church. It was also "sacramentum" in three of the four meanings which the word bears in ecclesiastical Latin. It came within the Discipline of the Secret, and was therefore a "secret." For "to hide the secret of a king" (Tob. 12: 7) the Vulgate has "sacramentum regis abscondere." It enshrined the mysteries of the Faith, and therefore was itself, by a common figure of speech, a "mystery." "And evidently great is the mystery of

godliness," says St. Paul (1 Tim. 3 : 16), where the Vulgate reads, "sacramentum pietatis." Once more, the Symbol was the whole revelation of God in a compendious form, and was therefore fittingly called "the gospel revelation," which is the meaning of "sacramentum" in a passage in Prudentius. (*Cf.* the Dictionary above cited.)

The Christian Password.

The expression "ejusdem sacramenti una traditio," in the passage cited above, may be rendered "the exchange of the same password." When the little army of Christ, sworn to make war on sin and error only, moved out from Jerusalem to subdue the world, its password was the Symbol. "We are called to the warfare of the living God," says Tertullian (*Ad. Marty.* 3), "from the moment that we return the password (*cum in sacramenti verba respondimus*)." This password it was that "governed" the "privileges" specified by him, namely, "the communication of peace, the greeting of one another as brethren, and the interchange of hospitality," in the early Church. The pilgrim from afar gave the Symbol, and got in return the salutation of peace, the name of brother, the privileges of the welcome guest. So we read further on (*De Praesc.*, c. 32) that heretics "are not received into peace and communion by the Churches that are in any way Apostolic [*i. e.*, as having been founded by an Apostle or mothered by such as were so founded], precisely because of the diversity of their Symbol in no wise Apostolic (*ob diversitatem nullo modo sacramenti apostolici*)." When heresy unfurled its banner of revolt, it corrupted the Symbol of the Faith. This is what Irenæus implies when he tells us that "by no Rule of the heretics was the Word of God made flesh" (Bk. 3; c. 11; n. 3). Or, if heretics kept the Symbol, they kept the letter and not the spirit of it. "When you tempt them [the Valentinians] subtly," says Tertullian (*Adv. Valent.*, 1), "by double-tongued ambiguity they affirm the common Faith."[3] St. Cyprian says of the partisans of

[3] Marcion appears to have openly "innovated upon the Rule of Faith," as Tertullian puts it in a passage to be cited later on, while Valentinus kept it to the ear of the Church but broke it to her hopes. Irenæus, in fact, attests this very thing (*Adv. Haer.*, bk. 4, c. 33; nn. 2, 3). Marcion, he tells us, held that "there are two Gods, by an infinite distance separated one from the other" (n. 2). On the other

Novatian that they had indeed the same Symbol, but not "the same law of the Symbol," as Catholics (Ep. 69, 7).

The Fundamental Law.

To Tertullian the Symbol is "lex fidei," the law and norm of Faith. "When we enter the water," he says, "and profess the Christian Faith in the words of its Law (*christianam fidem in verba suae legis profitemur*), we testify with our lips that we have renounced the devil, his pomp, and his angels" (*De Spect.* 4). He can no more conceive of the Church without her Symbol than he can conceive of civil society without its fundamental law. And as Christ Himself is the Founder of the Church, which rests on Faith as her fundamental law, so, according to Tertullian, Christ, the Author and Finisher of the Faith, is the Author of the Symbol also. This does not prevent him from holding at the same time and affirming that the Apostles are the authors of the Symbol. Christ is the Founder of the Church, yet the Apostles also are her founders. Christ laid the foundation; the Apostles built upon it; "For no one can lay another foundation but that which is laid, which is Christ Jesus" (1 Cor. 3: 11). So Christ laid the foundation of the Symbol, the Trinitarian Formula, and the Apostles built upon it. In short, we may say of the Church, her Symbol, and her Sacraments, that Christ laid the foundations and gave specific directions how the work should be done; the Apostles did but build upon the foundations laid by Him, and faithfully carry out His directions.

Evidence Subjective and Objective.

Any one who keeps these distinctions in view will see how Tertullian can say that "this Rule," *i. e.* the Symbol, "was instituted

hand, "those who belong to Valentinus . . . while with tongue they confess one God the Father, and all things of Him, they nevertheless say that this Maker of all things is Himself the fruit of defection or decay; and in like manner, confessing with their tongue One Lord Jesus Christ the Son of God, while yet in their doctrine they allow one special emanation to the Only Begotten, another to the Word, one to the Christ, another to the Saviour . . . their tongues alone tend toward unity. . . . But they shall be accused by a prophet of their own, even Homer, . . . whose words are, 'For he is hateful to me even as the gates of hell who hides one thing in his heart and utters another" (n. 3).

by Christ" (*De Praescript.* c. 14), while affirming also that the Apostles were "the authors"[4] of it (*Adv. Marcionem*, IV, 2). McGiffert (p. 64) says that in this latter passage "the word *regula* evidently refers, not to any definite creed or Symbol, but to the gospel preached by both" the Twelve and St. Paul. The adverb "evidently" is used here in a purely subjective sense. The objective evidence is all the other way. Here is a literal translation of the passage.

"Even if Marcion had brought in his Gospel in Paul's own name, the document by itself alone (*singularitas Instrumenti*) would not be enough to win our belief, without the support of those going before. For there would be required the Gospel which Paul found, in which he believed, and (that) with which he presently rejoiced to find his own in agreement. And in fact, for this reason he went up to Jerusalem to make the acquaintance of the Apostles and to consult with them, lest perhaps he had run in vain (Gal. 2: 1), that is, lest his faith and his preaching should not be in accordance with theirs. In fine, he conferred and agreed as with its authors about the Rule of Faith; they gave him the right hand of fellowship, and thereupon apportioned the task of preaching, they going unto the Jews and Paul going unto the Jews and Gentiles."

Rule of Faith.

Marcion rejected the Gospel of Matthew, of Mark, and of John. He received the Gospel of Luke, but only to mutilate it. Tertullian argues that, as St. Paul had to get the Gospel which he preached accredited by the older Apostles, much more would the Gospel written by Paul's disciple, Luke, need to be accredited by them. There are several reasons why *regula fidei* in this passage can mean only the Symbol.

1. The context seems to exclude any other meaning. In the preceding sentence Tertullian says that St. Paul consulted with the Apostles about "his faith and his preaching," *i. e.* the Gospel that he preached. Is it at all likely that a writer who is scarce less

[4] At page 49, Burn says: "He (Tertullian) traces its (the Symbol's) origin in the teaching of Christ, without showing any acquaintance with the later legend (sic) of its composition by the Apostles." This does not indicate any wide or careful reading of Tertullian on the author's part.

niggard of his words than Tacitus would repeat the same thing in the very next sentence? But this is just what he did if we understand *regula fidei*, with McGiffert, to mean "gospel." The fact seems to be that Tertullian wants Marcion (or rather his disciples) to understand that St. Paul, and therefore St. Luke, too, not only preached the same Gospel as the Twelve, but also followed the Symbol of Faith which the Twelve had delivered to the Church, "every clause" of it, as he says elsewhere.[5]

Meaning of "Regula."

2. The Gospel is not a Rule of Faith, and is not therefore the *regula fidei* spoken of by Tertullian in this passage. The Gospel is the whole revelation of God in Christ, the *res credenda*, or body of truths to be believed, not the *lex credendi*, or rule of belief. The Symbol, on the other hand, is a *lex credendi* or *regula fidei*, first because it embodies just such and so many Gospel truths as the law of Christ, promulgated by the Apostles, makes it obligatory on all Christians to believe explicity and profess; secondly; because it serves as the "rule" or standard of orthodoxy in the Christian Church.

3. McGiffert makes it abundantly evident that "regula" is not always used by Tertullian of a definite creed. In the passage that we are now dealing with, however, the expression is, not "regula," but "regula fidei." Now, I make bold to affirm two things: first, that Tertullian nowhere else speaks of the Gospel as "regula fidei;" and second, that wherever else he uses "regula fidei" it denotes, if not the Creed (which it does in every case but one), at least a creed or formulary of faith. The proof of this latter statement involves, as is obvious, the proof of the former. The expression "regula fidei" occurs twice in *De Praesc.* (chaps. 12 and 13), once in *De Virg. Vel.* (c. 1), once in *De Monogamia* (c. 2), once in *Adv. Marcionem* (IV, c. 36), once in *De Jejunio* (c. 1), and lastly in the passage under consideration (*Adv. Marc.*, IV, 2). If it occurs anywhere else, I at least have been unable to find it. Well, in the first

[5] *De Praescr.*, c. 27.

five cases it stands for the Symbol; in the sixth, for a symbol or creed. In the fifth place (*Adv. Marc.*, IV, 2), "reward" is coupled with "rule" of the faith. But the allusion to the "Virgin" and her descent from David (whence our Lord is the "Son of David"), in the very next sentence, suggests at once the "Virgin" of the Creed. In the sixth place (*De Jejunio*), the words are, "rule of faith or hope." He says that Montanus and Priscilla and Maximilla do not "preach another God (as Marcion did), nor divide Jesus Christ (1 John 4: 3), nor overturn any rule of faith or hope, but teach forsooth that we should fast oftener than marry." (This is sarcastic; Tertullian is by this time a Montanist, and here defends their tenets.) The reference is to "a symbol" (*aliquam regulam*), not to the Symbol. But even here "regula fidei" denotes at least a creed or formulary of faith; it certainly does not denote the Gospel. Our conclusion, therefore, stands that "regula fidei" in *Adv. Marcionem*, IV, 2, means the Symbol, and that Tertullian ascribes the authorship of it to the Twelve.

With Tertullian "regula fidei" is the Creed. He often calls it "regula" for short. But "regula" has also other meanings. Whether it signifies the Creed in a given case, therefore, is to be gathered from the text of the passage and the context.

There is a passage in *Adv. Marc.*, I, 20, which Kattenbusch cites in support of his thesis that the Old Roman Creed was drawn up before Marcion's time. It runs: "They [his disciples] say that Marcion did not so much innovate upon the Rule by his severance of the Gospel from the Law, as restore the Rule that had been adulterated in the time going before." McGiffert takes issue with Kattenbusch here; he has to prove the latter's reading of the passage wrong, or the theory that he has been at so much pains to prop up collapses utterly. He succeeds, indeed, in showing that "regulam," of itself, need not mean the Symbol here, but he fails completely to find any other meaning for it that will fit. He tells us that "an examination of the context makes it evident that he [Tertullian] is thinking not of a creed, but rather of the Canon of Scripture." Here, again, the word "evident" has no objective value. On the contrary, it is evident, or rather clearly demonstrable, that Tertullian is thinking of the Creed, not of the

Canon of Scripture. The Canon of Scripture embraced, first of all, the books of the Old Testament, and these Marcion rejected every one. How, then, could his disciples say that he had not so much innovated upon this Rule as restored it to its pristine form, when all the world knew that the books of the Old Testament were in the Canon centuries before a word of the First Gospel was written? On the other hand, there was, properly speaking, no Canon of the New Testament in Tertullian's time, which could be appealed to as a "regula." Nor would Tertullian, in any case, admit the Scripture, or any part of it, as his "regula."

A Guess.

The context shows that "regula," in this passage, means the Gospel. But it does not mean the Gospel as preached by the Apostles, for thus the Gospel, instead of being a "rule," is itself, as has been already pointed out, subject-matter of the "rule." "Faith," says Tertullian himself, "is set in a Rule—*Fides in regula posita est*" (*De Praesc.*, c. 14). Moreover, a rule, from the nature of the case, must be something that is available for everyday use. But how could the preaching of the Apostles be made use of in this way, or even be known to the faithful of the post-apostolic age? There was only one way in which they could know it—aside from the New Testament, which Tertullian does not acknowledge as his "regula"—and that was Apostolic Tradition. Now the whole preaching of the Apostles did not come down through this channel, at least in a fixed and compact form that would serve as a Rule of Faith. But the gist of it, set forth in terms of the Apostles' own choosing, came down in the "summary of sound words" (2 Tim. 2: 13) known as the Symbol. This it is that St. Clement of Alexandria describes as "the knowledge, in a brief and compendious form, of those things that are necessary to be known." *Paed.* 1, 6; c. 10. "For this," says Irenæus, and his words are wholly to our purpose, "is the essence (ἐπιλογὴ) of the Apostolic doctrine and of the most holy Faith which was delivered to us, which the unlettered receive, and men of small learning taught, who give not heed to endless genealogies, but rather give diligence for the amendment of their life, lest they, deprived of the Divine Spirit, miss of the kingdom of

Heaven."[6] This, then, as Kattenbusch rightly inferred, is that "regulam" which Marcion innovated upon,—the "regulam" which proclaims one "God the Father Almighty, and Christ Jesus, His only Son, our Lord." For this was the head and front of Marcion's offending against the Faith, that he declared Christ was not the Son of the Father Almighty—"shamelessly blaspheming," says Irenæus (*Ib.*, bk. 1; c. 27; n. 2), "Him who is declared God by the Law and the Prophets; affirming Him to be an evil-doer, and fond of wars, and inconstant also in His judgment, and contrary to Himself; and as for Jesus, that He came from that Father who is above the God who made the world, into Judæa in the time of Pontius Pilate, the Governor, Tiberius Cæsar's Procurator, and was manifest in human form to the inhabitants of Judæa, to do away the Prophets and the Law and all the works of that God who made the world, whom he also calls Ruler of the world (*Cosmocratorem*)." The Marcionites seemed to have affirmed (*aiunt*) what historical criticism affirms to-day, though for a different reason, that the primitive Creed was the simplest of simple formularies, being but a profession of belief in the Father, Son, and Holy Spirit, in the very words of the commission given by our Lord to the Apostles (Matt. 28: 28), without addition of any sort. Such a Creed would have lent itself admirably to Marcion's purpose, who might have maintained with some degree of plausibility that it was Christ's own Creed, that παντοκράτορα of the first article was an unwarranted addition, and therefore—that he did not so much innovate upon the Rule of Faith as restore it to its simple and pristine form. This guess (it purports to be no more) is strongly supported by the context. For Tertullian goes on to say that the disciples of Marcion "point to the fact that Peter and the other pillars of the Apostolate were brought to book by Paul (Gal. 2) because they did not walk the straight way of truth in the Gospel." For Marcion, be it borne in mind, maintained that St. Paul was with him in severing the Gospel from the Law, and, with a view of making good his

[6] Works (translation by Keble) Frag. xxxv, p. 554. Apropos of ἐπιλογὴ rendered "essence," Keble says: "As the verb is used of picked men, I have ventured to translate the noun thus, as though the very choice part." And certainly the "medulla Fidei," the very marrow of the Faith, is contained in the Symbol.

contention, mutilated Paul's Epistles, as Irenæus bears witness, "by taking out whatever is plainly spoken by the Apostle of the God who made the world, how that He is the Father of our Lord Jesus Christ; and whatsoever out of the prophetic writings the Apostle hath quoted in his teaching as predictive of the coming of the Lord" (bk. 1; c. 27; n. 2).

Converted into a Certainty.

Tertullian shows that the passage in Gal. 2, cited by the Marcionites, does not bear them out. The issue between Paul and the other Apostles, he observes, turned on a point of discipline merely; "the faith in the Creator and His Christ was never in question. For, had this been in question, it would figure prominently in the writings of the Apostle (Paul)."—*Adv. Marc.* I, 1; c. 21. He then clinches his case with an argument that converts the guess with which we have started out into a certainty, and once more reveals the firm persuasion of the Christians of that day that the Symbol had been handed down from the Apostles. Here are his words:

"Now, if after the time of the Apostles the truth got adulterated in respect of the Rule of God, then Apostolic tradition in the time of the Apostles themselves was still incorrupt touching this Rule; and no other tradition can be admitted as Apostolic save that which is set forth to-day in the Apostolic Churches. But you will find no Church of Apostolic rating that does not christen in the Creator (*quae non in Creatore christianizet*). Or, if the Apostolic Churches were corrupt from the beginning, where shall sound ones be found? Those opposed to the Creator, forsooth? Produce, then, a Church of yours that is rated as Apostolic, and you will have made out your case. [This, of course, the Marcionite could not do.] Since, then, it is in every way clear that there was no other God but the Creator in the Rule of that sacrament (*in regula sacramenti istius*) from the time of Christ to the time of Marcion, our position is now made secure enough: we have shown that the belief in the God of the heretic [Marcion] dates from the severance [by Marcion] of the Gospel from the Law."

How could it be shown that no Church of Apostolic rating, as Tertullian words it, was to be found which did not christen in the Creator? Not by the πατρὸς of the Baptismal Formula, which Marcion could interpret in his own sense, but by the πατέρα

παντοκράτορα of what Tertullian here calls the "Rule of the Sacrament"—*i. e.*, the Baptismal Creed. And this Rule Tertullian proves by the tradition of the Apostolic Churches to have existed, speaking broadly, "from the time of Christ."

An Instructive Parallel.

It is instructive to note how Protestants stand to-day where the Marcionites stood in the second century, and have the same watchword. "Back to Christ!" cried the disciples of Marcion; "Back to Christ!" is the cry that is echoed in our own day. "Marcion introduced no new Rule of Faith, made no innovations," said his disciples; "he did but restore the Faith of Christ in its pristine purity." Put Luther for Marcion, and how strangely familiar the words sound. Luther, forsooth, was not an innovator, but a reformer; and the word "Reformation" is made to confer immortality on the unblushing falsehood. It was the Apostles themselves, according to Marcion, who perverted the truth; according to Luther, it was the Church founded by the Apostles. But the falsehood is fundamentally the same; for is it not written, "*and lo I am with you always, even to the consummation of the world?*" If there are to-day—and we have no less an authority than Professor Harnack for saying that there are—"numerous members of the Evangelic churches who, being sincere Christians [forsooth], feel themselves oppressed in conscience by many clauses of the Apostles' Creed,"[7] and would fain be rid of the formulary, this does but attest once more the tendency of history to repeat itself. So felt Marcion and his followers, "oppressed in conscience by many clauses of the Apostles' Creed," and made all haste to cast them away. But the Church of the living God still stands where she stood, still holds fast the "Symbol of our Faith and Hope,"[8] still walks in the way of that Tradition which she has "received from the Apostles; which Tradition proclaims one God Almighty, Maker of Heaven and Earth."[9]

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Antigonish, Nova Scotia.

[7] *The Nineteenth Century*, July, 1893, p. 154.
[8] St. Jerome, *Contra Joann. Heir.*, n. 28.
[9] St. Irenæus, *Adv. Haer.*, bk. 3, c. 3, n. 3.

IN FATHER MARTIN'S LIBRARY.

MONDAY was *the* day of rest in St. Bridget's Rectory—at least for the clergy. There were, as a rule, no visitors; and it being wash-day in the back part of the house, we prolonged the noonday leisure by taking an early luncheon, and deferring dinner, as on Sundays, to the evening. In the morning we were of course busy. After the children's Mass at eight, Father Martin would invariably go over to the school and remain there for two hours or more. This duty he maintained as a sort of privilege for himself. The children, he would say, are apt to be restless after the recess of Saturday and Sunday when they have been out of school; the teachers, on the other hand, whose Sundays, like those of the priest, are frequently taken up with sodality and catechetical work, are often weary and irritable. This makes the management of the school on the first day of the week more than ordinarily difficult, and the presence of the pastor thus supplies a needful influence. It gives sanction to discipline, and by impressing the children from the very beginning of the week with the idea that they are under strict control, eases the work of the teacher, who feels the benefit of a supporting authority.

But when the morning was passed, luncheon over, we would retire to the library and chat and plan the next Sunday's sermon. For it was a standing rule in Father Martin's parish that we should both preach, one for the "Sunday workers," and another for the "Sunday sleepers," as he termed the two classes of people who attended respectively the early and the late Masses. At the children's Mass, which came between, there was no instruction, not even the reading of the Gospel; but it was customary to recite alternately certain prayers in common and to sing some of the beautiful English hymns taught in school. Religious instruction was given for two hours every day on week-days. Sometimes the separate classes were brought into the church during school hours, and there the different parts of the liturgical service, which had been shortly before explained by the teacher, were reverently rehearsed. At a certain hour the priest would meet the children in church and there would be some kind of devotion corresponding to the lesson taught them in class, so that they might realize

the immediate purpose of the instruction. This method bore wonderful fruit, and accustomed the children to a uniform method of public devotion. It was pleasant often to notice some of them go into the church by themselves, after school hours, and lay their little needs intelligently and reverently before our Lord in the Tabernacle, or at the feet of our Blessed Lady, or upon the altar-step of some favorite shrine, thereby exemplifying the lesson of devotion they had previously learnt. These things required much more preparation on our part than one would have thought; but as a result there was always a perfect understanding between the priest and the teacher as to the precise order and manner of the devotion. Punctuality to the minute was a condition of rigor, and the services were expected to begin without the slightest delay. The children, above all, were not to be kept waiting; and Father Martin used to say that he would feel less scruple in letting a Bishop stand for an hour with wet feet in the graveyard wanting a ritual, than in allowing the children to be unattended five minutes when they were brought into church for prayer. The real harm of neglect in the latter case he considered far greater than if his Lordship were disgruntled for a week.

These things we used to discuss in the library, and, as I mentioned before, the subject of the next Sunday's sermon was regularly considered on Monday. Father Martin believed in systematic work and in the advantages of coöperation. Hence he urged that we should take the same subject for the instructions or sermons at the two principal Masses on Sunday. "We must drive home a single lesson at a time," was his maxim. When at one time it had been suggested that in this case it might be a saving of labor to use the same sermon at both Masses, since the bulk of the congregation was different in each, he answered: "No! If the sermon is well prepared, the very fact of its treating the same topic, aiming at some definite practical lesson, but presented in different form, will induce the people to exchange observations upon the subject. Those who attend both services will not grow weary of the repetition, whilst those who can attend only one Mass are apt to be curious about what has been said at the other. Besides this we can always in our daily intercourse with the people point to some common precept or observance in-

culcated as a sort of weekly practice by which the spirit and order of the parish are improved, since that is the main idea of our preaching."

The topic of the sermon having been determined, Father Martin would suggest some sources for its elaboration from his own excellent library, with every volume of which he was thoroughly familiar. Indeed, as regarded himself, he had no need of writing his sermons, for his mind was well stored and he had an easy habit of arranging his ideas at short notice whenever he was required to speak in public. But he took pains about everything that he said in church, and the ordinary parish announcements were, as a rule, so carefully and aptly worded as to require neither emphasis nor repetition. He had written his sermons for perhaps ten or twelve years during his earlier ministry, and still continued to jot down under certain headings some pertinent Scripture texts and examples by which he was in the habit of illustrating his instructions.

"You will have no sermon next Sunday," he said, as I took up the Gospel book in order to find the topic. "The Bishop is sure to address the children and we can induce him to say something at the late Mass; I shall have a word to the parents at the early Mass."

That was welcome news. I was likely to be busy enough during the week, since it devolved on me to see to the ceremonies at the approaching Confirmation. Rising up from my chair with a sense of relief natural under the circumstances, I turned to the large book-case in the room, and looked wistfully up at the volumes as though I were really sorry that I could not disturb those grave old sermon writers and theologians from their inactive and mute position. Presently my eye lit upon a small paper-covered folio, the back of which bore the title of *The Church Porch.*

"What is this, Father?" I queried as I took down the book.

"*The Church Porch*, by Herbert. O, the original title is really *The Holy Water Font*, or *Perirrhanterium.* That is the name which the author himself gave it, who, though a Welsh parson of what was said to be in his day the smallest country parish in Wiltshire, was, I fancy, Catholic at heart; in sooth, with his fine sense of pastoral duty he might have been canonized as a parish priest

had he been so called. The book is not so rare; perhaps it is too much lost sight of in popular literature. When I was a young priest, I chanced upon a copy of it once during a visit at a Benedictine monastery in the States, and it attracted my fancy. So I borrowed it, and during the leisure hours of a Retreat copied the entire poem."

"I am sorry to confess," I said, "my absolute ignorance of the writer." In truth I was anxious to draw out Father Martin, who could convey more knowledge to a man during half an hour's conversation than the average reader could have gathered in a week's close application to books.

"George Herbert—why, he belongs to the school of Crashaw. They were both Cambridge men and much of the same temper. Crashaw travelled and became a Catholic. *His Steps to the Temple* was published about twelve years after Herbert's Poems called *The Temple*, part of which you have there. The latter was printed in 1633, the year of Herbert's death. He had bequeathed the MS. to his brother Edward, Lord Herbert of Cherbury, the author of a work entitled *De Veritate*. He lived in one of the most interesting periods of our English literary history. His biographer associates him with Ben Johnson and Shakespeare, although the latter died when Herbert was only eighteen years of age. Yes, he was a brother to the Lord Herbert of Cherbury, who was something of a statesman, a soldier, and quite a genius, yet George remained to the end of his life a country parson of the little church of Bemerton. You may wonder at the fact of a man of such family and so gifted remaining in so small a benefice, especially in the days of Charles I. But the poor parish was practically a matter of choice with him. He was fond of solitude and study. In the earlier days of his career he had indeed been ambitious for preferment, and his connection with the Duke of Richmond promised him an honorable post at Court whilst King James was still living. But matters of state changing, our young divine betook himself to reflection, and so he altered his plans much to the peace and profit of his soul. In the poem you have there he gives wise rules of life. His verses, addressed alike to clerics and people of the world, abound in sound principles, not without a seasoning of shrewd

and practical observations such as you might find in Ecclesiasticus or Proverbs. Let me have the copy to illustrate what I say." He turned over the leaves in a familiar way; and then began to read, interrupting himself here and there to explain some motive or other of the writer. "Is there anything better to be found, for example," he began, "on the art of conversation, than these quaint lines:

> In thy discourse, if thou desire to please,
> Be by turns courteous, useful, new or wittie:
> Usefulnesse comes by labour, wit by ease;
> Courtesie grows in court; news in the citie.
> Get a good stock of these, then draw the card
> That suits him best of whom thy speech is heard.
>
> Entice all neatly to what they know best:
> For so thou dost thyself and him a pleasure.
> (But a proud ignorance will lose his rest,
> Rather than show his cards); steal from his treasure
> What to ask further. Doubts well-raised do lock
> The speaker to thee, and preserve thy stock.
>
> If thou be Master-gunner, spend not all
> That thou canst speak, at once; but husband it,
> And give men turns of speech; do not forestall
> By lavishnesse thine own and others' wit,
> As if thou mad'st thy will. A civil guest
> Will no more talk all, than eat all at the feast.

"Here is a similar precept given by way of annotation from Bacon (thirty-second essay), who writes: 'Let him be sure to leave other men their turns to speak. Nay, if there be any that would reign, and take up all the time, let him find means to take them off, and bring others on; as musicians use to do with those who dance too long Galliards.'

"Speaking of persons engaged in argument, friend Herbert gives this advice:

> Be calm in arguing: for fiercenesse makes
> Errour a fault, and truth discourtesie.
> Why should I feel another man's mistakes
> More than his sicknesses or povertie?

In love—I should ; but anger is not love,
Nor wisdome neither ; therefore gently move.

Calmnesse is great advantage : he that lets
Another chafe may warm him at his fire ;
Mark all his wandrings, and enjoy his frets,
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds ; the bow that's there
Doth often aim at, never hits the sphere.

Mark what another sayes ; for many are
Full of themselves and answer their own notion.
Take all unto thee ; then with equal care
Ballance each dramme of reason, like a potion,
If truth be with thy friend be with them both ;
Share in the conquest, and confess a troth.

"Again, note this passage in another part of the poem, on the same topic :

Catch not at quarrels. He that dares not speak
Plainly and home, is coward of the two.
Think not thy fame at ev'ry twitch will break ;
By great deeds show that thou canst little do ;
And do them not ; that shall thy wisdom be,
And change thy temperance into braverie.

Laugh not too much ; the wittie man laughs least ;
For wit is newes only to ignorance.
Lesse at thine own things laugh, lest in a jest
Thy person share, and the conceit advance.
Make not thy sport abuses, for the fly
That feeds on dung is colouréd thereby.

Pick out of mirth, like stones out of the ground,
Profanenesse, filthinesse, abusivenesse ;
These are the scumme with which coarse wits abound ;
The fine may spare these well, yet not go lesse.
All things are bigge with jest ; nothing that's plain ;
But may be wittie if thou have the vein.

Wit's an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer :

Hast thou the knack? pamper it not with liking;
But if thou want it, buy it not too deare.

Many affecting wit beyond their power,
Have got to be a deare fool for an houre.

When thou dost tell another's jest, therein
Omit the oathes, which true wit cannot need:
Pick out of tales the mirth, but not the sinne.
He pares his apple, that will cleanly feed.

"Herbert knew the value of solitude and reflection as he showed by his conduct; and good Isaac Walton, the fisherman who wrote his life, seems to think that this love of solitariness made him withdraw too much from the lawful enjoyments of life so as to impair his health. He himself advises:

By all means use sometimes to be alone;
Salute thyself, see what thy soul doth wear.

But for all that he is no extremist, as he proves in his counsels about conventionality, and the use of wine and games. In the matter of drinking he bids his friends observe fixed rules:

Drink not the third glasse, which thou canst not tame
When once it is within thee; but before
Mayst rule it as thou list, and pour the shame
Which it would poure on thee, upon the floore.
It is most just to throw that on the ground
Which would throw me there if I keep the round.

Shall I, to please another's wine-sprung minde,
Lose all mine own? He that hath lost the reins
Is outlawed by himselfe; must I finde
The ill that courses through his veins?
Stay at the third glasse: if thou lose thy hold,
Then thou art modest and the wine grows bold.

If reason move not gallants, quit the room;
(All in a shipwreck shift their severall way)
Let not a common ruine thee intombe:
Be not a beast in courtesie, but stay,
Stay at the third cup, or forego the place;
Wine above all things doth God's stamp deface.

"Similarly wise is his warning about the diversion of cards or the like pastime.

> Play not for gain, but sport. Who plays for more
> Than he can lose with pleasure, stakes his heart.

"And again, a little further on:

> If yet thou love game at so deere a rate,
> Learn this, that hath old gamesters deerely cost:
> Dost lose? Rise up. Dost winne? Rise in that state.
> Who strive to sit out losing hands, are lost.
> Game is a civil gunpowder, in peace
> Blowing up houses with their whole increase.

"It must not be forgotten that Herbert lived in an age when the drinking habit was considered a common and becoming diversion of hospitable folk, and when license of speech had its full sway. Henry Vaughan, 'the Silurist,' who lived in that day, says of our poet that he was the first who, with effectual success, attempted a diversion of the foul and overflowing stream of vulgar verse-making. Vaughan attributes his own conversion toward a saner life to the pious example and writings of Herbert, whose saintly conversation gained many others to God. That must have been the general impression of all who knew him. Indeed, I remember, when visiting Cambridge some years after I had become enamored of Herbert's writing, a fine painted window in one of the chapels at Trinity College, in which the figure of George Herbert is represented as belonging to the household of Lazarus in Bethany, where our Divine Lord loved to abide. If his principles are any indication of his acts, the poet-parson must have been the model of his little flock, as for many others who chanced to know him.

> When thou dost purpose ought (within thy power),
> Be sure to doe it, though it be but small:
> Constancie knits the bones, and makes us stowre,
> When wanton pleasures beckon us to thrall.
> Who breaks his own bond, forfeiteth himself,
> What nature made a ship, he makes a shelf.
> Do all things like a man, not sneakingly:
> Think the king sees thee still; for *his King* does.

Art thou a magistrate? then be severe:
If studious, copie fair what time hath blurred;
Redeem truth from his jawes: if souldier,
Chase brave employments with a naked sword
Throughout the world. Fool not; for all may have
If they dare try, a glorious life, or grave.

Who keeps no guard upon himself, is slack
And rots to nothing at the next great thaw.
Man is a shop of rules, a well truss'd pack
Whose every parcel underwrites a law.
Lose not thyself, nor give thy humours way,
God gave them to thee under lock and key."

Here we were interrupted by the dinner-bell. Both of us were sorry to part company with the wisdom of this little volume of whom Crashaw wrote to a friend two hundred and fifty years ago:

Know you, Faire, on what you look;
Divinest love lies in this book:
Expecting fire from your eyes,
To kindle this his sacrifice.

But we promised ourselves another treat from its pages as soon as possible.

ARTHUR WALDON.

EDUCATIONAL CONVOYS TO EUROPE IN THE OLDEN TIME.

IT will probably interest the readers of the REVIEW at this season of the year, and by way of taking a summer holiday, to follow a convoy or two of school boys and school girls, who went to school across the ocean in the good days of old. There was no room for them in Maryland; because there was no school—not such at least as they prized highly. Their opportunities were not like ours. To-day, he were a clever lad who could escape education, particularly such as a modern State lets loose at his door to seek him. It was otherwise in America then, at a retrospective distance from us of not more than Leo XIII's life and half a life

besides. So, without being laggards crawling to the school door, our Catholic boys and girls performed the journey from home to the class-room in the limited space of less than three months. If they were taken by French privateers on the way, their trip was somewhat longer and more circuitous, with a bonus thrown in for the kidnappers.

In the history of the old colonies, and indeed of the new States also, we do not think a parallel can be found to the liberality with which Maryland Catholics provided an expensive education for their children, simply because they wished that education to be Catholic. Nor was there any time, during more than a century previous to the American Revolution, when good parents were not sending their children to the continental colleges and convents of Europe. It was chiefly the boys, however, that they trusted to the perils of a long voyage and journey by land and sea, from the banks of the Potomac to St. Omer's College in French Flanders. As far back as the Orange Revolution, St. Omer's was a beam in the eye and a thorn in the side of sensitive and scrupulous rebels like Jack Coode. But it was after the middle of the eighteenth century that the practice became quite a system, entailing an amount of administration. Father George Hunter, the Superior of the Jesuit missions in Maryland and Pennsylvania, had just been transacting business personally in England; and in 1760, when he sends off a new batch of children, he refers to the work as "a branch of trade we are so deeply engaged in." This was in connection with the "Factory," of which he was local manager. He says, the sums of money remitted in "ye space of 13 months" amount to "upwards of two thousand pounds sterl'g"; and "so many are concern'd in ye sums remitted." Hence he gives expression to his own great concern on the subject of accounts and vouchers. Not only were ships reported to have foundered, but says he: "That packet & accounts by Captain Howse I have allready signify'd to you were intercepted by a Privateer, so that whatever was sent then of importance must be repeated." But "the box of flowers recommended to the care of Mr. Russel is come safe to hand."

Let us introduce the *dramatis personae* of the winter convoy, October—December, 1760.

I.

The year is 1760. The time of year is October 1st. Beginning on that day, the busy Superior drafts eighteen letters handrunning. These he corrects carefully, as to the form of expression and the temper of them; but, as to the precise filling up of sentences, that he does not mind; for the grammar will straighten itself out in the clean copies. Here the persons who figure in the drama all stand out, for the first act thereof. There are the twelve children, though one or other of them is rather old. There are the parents, the aunts and uncles and relatives of so many children; and these, particularly the parents, are going to be "great sufferers until such news does arrive" of their dear children's safe passage, many long weary months ahead. There are the French privateers careering over the high seas, with a capacious appetite for anything they can get, these precious children not excluded. In Great Britain, there is Mr. Perkins, proprietor of Captain Kelty's ship; there is Father Corbie, Provincial, and Father Tichborne, who seems to be procurator in London. On the Continent, we have the Fathers Scarisbrick, Rector of St. Omer's College; Poyntz, procurator of the same; besides Father Crookshanks, procurator in the direction of Paris. Then there are the Superioresses of the convents or monasteries to which the young ladies are bound; who, it appears, are not going to school, but are aspiring to the religious life. Thus Father Hunter writes to the Carmelite Superioress Poole, at Lierre in Brabant; to a similar convent at Hoogstraet, in the same Province; to the Benedictine nuns at Cambrai and to those at Paris; to the Augustinian canonesses at "Bridges," by which name is probably meant Bruges; to the Poor Clares at Aire, and to those at Gravelines. He says in his note to [Prioress?] Petre of the last-named monastery: "This returns due thanks for your obliging present of the sett of most handsome flowers, which are at length got safe to this far distant Country, where they [are] admired exceedingly. I wish it were in my power to make a suitable return." This is an item for which we find in the books the following entry: "1761, Aug. 15. To John Edwards for clearing a Box of Flowers from the Custom House [London] in 1759: 10 sh. 6d." There are besides some other

letters of Hunter's to business people; and, in the last place, a paper of instructions to the young folks themselves, under the heading: "Directions to ye Passengers on ye board ye Chippenham, Captn Kelty."

Nothing could be clearer than the papers before us; and we shall allow them to speak for themselves. They and the other documents, ledgers, correspondence, are all original. But we fear it would be considered somewhat intrusive to burden a light midsummer article with ponderous citations of all sorts of heavy manuscripts, stowed away in all kinds of gloomy holes about creation. So, just for this once, we will grant our readers the indulgence, and we will take it ourselves, of not being pedantic: *petimusque damusque vicissim.*

We begin with the procurators, who control the sinews of war —those ways and means without which there is no living or moving in this nether world:—

" ˣ *Tichborne* [London]:

These come by twelve passengers, of which four are young Ladys, viz. two Sisters Ann & Martha Boon bound for Liere, Martha Hagan bound for Aire, & Marianne Hagan bound for Cambray. They have each of 'em letters of recommendation to their proper homes, but they must present those themselves; &, in the mean time, notice be given to each house, on their arrival with you, by other letters. You have Bills inclosed for each of them together with many others. Item, you have seven youths by this occasion, & a young man by name Ch: Brooke. I have wrote to Mr. Scarisbrick & Mr. Poyntz concerning the young Man. There's one of the youths by name Henry Gardiner, who not knowing how to write is to go to Mr. Chamberlains at Watten for a twelvemonth, in order to be fitted for Blandike [i. e. St. Omer's]. As Mr. Poyntz is Factor for that place, I have wrote to him particularly about him, though his Bills, as well [as] for all the others, are inclosed to you. I have drawn on you for the passages of all the twelve, payable to Capᵗⁿ Kelty commander of the Chippenham in Mr. Perkins's service, who brings 'em over. The Bill is for £126 at Sixty days sight, which you must divide among 'em at the rate of ten Guineas a head."

" " *Poyntz* [Procurator at St. Omer's]:

You have inclosed, 1st. copy, a few Bills to be disposed of as the within List specify's. There is some little matter of money more [?], order'd by Bills into Mr. Tichborne's hand, for Liere, Antwerp &c., which places being under your care, you may get the money for 'em. I begg you will not fail to write by the very first Falmouth packett after the arrival of the travellers, for the sake of the Parents, of whom many are generally great sufferers, untill such news do's arrive. I am"

" " *Crookshanks* [Procurator at Paris, or at least in France]:

This recommends to you 12 passengers from this part of the world, of which four are young Ladys bound for Monasterys in France & Flanders, seven young youths & a young man of 21 years of age, bound for St. Omers. If it be their misfortune to be taken prisoners, I hope you will lett nothing be wanting towards setting 'em at liberty as soon as may be, & supplying 'em with what cash they may stand in need of, as I send plentifull Bills for all of 'em to Messrs. Tichborne & Poyntz. My respects to all friends with you. I am"

" " *Scarisbrick* [Rector at St. Omer's]:

I thank [you] for your favour, containing a full account of the progress of our Countrymen under your care. A like account I shall be glad to have from you annually, and hope you will give proper orders, that each of the children write to their Parents at least once a year without fail. I send you seven packs [*sic*] by this occasion. I hope good stuff. One of 'em is somewhat old being 21, by name C. Brooke, but a good youth, and determined, of some years, to take the course he now do's, thō had it not in his power sooner. He will, I reckon, be Master of 120£ at least, at his journeys end, and is willing to give at the rate of £20 per An^{m}, during his time of tryal with you. I hope, in order to save him the confusion of being ranck'd with the very little ones, that you'l be pleas'd to order him to G: P: [Watten ?], as has been done for several, for the same reason of late years. I'm desired to acquaint you, that Jno Boarman, by his Frs [Father's] orders, must stay his time out, whatever way his thoughts may turn as to a state of life, the money being all payd & the Fr. having none to throw away. Besides, he must by no means learn to dance, nor indeed any of his Countrymen, without express orders."

Here follow instructions with regard to Mary Ann Semmes, whose health seems to have failed in one convent, that at Aire; and whose father will provide whatever further dowry may be called for, up to a certain limit.

II.

The question of a dowry is the main topic of discussion with the Superioresses of nuns. And we shall now give a specimen or two of the letters which Father Hunter writes to them. In the first, he asks for hospitality on the part of the Augustinian canonesses of Bruges, when the young lady travellers come that way:

" x *Darell,* Bridges [Bruges] :

I make bold to recommend to you two young Ladys bound for Liere, Sisters of the famous Mary Boon, that dy'd there a few years ago. Whatever charity & good will you are pleas'd to shew, in order to make all easy with 'em on their journey I shall be truely grateful & thankful for."

He proceeds to inquire whether this convent is open to accessions from Maryland. It would appear that he has more vocations on hand at times than he can dispose of in Europe.

The following letter will serve to show his manner of negotiating in the case of a religious vocation, and also the terms of a dowry, on which a religious candidate was accepted. We must observe that there is a remarkable discrepancy here, between the £200, or the £100 sterling, on which his candidates are accepted in the latter half of the eighteenth century, and what Panzani, a Papal envoy of 130 years before, had set down as the amount of dowry required, in some of these same convents. It ranged then from £200 to £500 sterling. Considering the difference in the value of money, between 1637 and 1760, there is a large discrepancy to be accounted for; which, however, may be explained by the decline in temporal means of the English nobility and gentry, and the consequent diminution of the portion that could be spared for the settlement of a nun. Father Hunter writes thus to the Abbess Poole of the Carmelites at Lierre:

" * *Liere*, Pool:

This comes by your two favourite Boons and indeed most deservedly, as most deserving young Ladys, universally esteem'd & admired for their extraordinary noted virtue & piety. You do but accept of the elder; but the younger has been so pressing & urging with me, to allow her to go & see what she can of the Dear remains of her Dear Sister Mary, & present herself to you in hopes she may be admitted & receiv'd into that Blessed house & family where her Dear Sister was sanctify'd, that I knew not how to refuse her. She says, she has but to go to Cambray [Benedictine convent] at last, thō her heart has always been with you; and her friends are willing to gratify her as to the expences of travelling—if you can be so hard hearted as to reject her & still insist on her going to Cambray, notwithstanding all her pressing tender intreatys to stay with you."

Father Hunter goes on to say that, if necessary, the friends of the young lady will raise her dowry, to give her the satisfaction which she craves. What the dowry in question was, does not stand out quite clearly: "I have their Brothers bond," he says, "for £200 sterling, to be paid you next summer, without fail, on account of the two above young Ladys; so you will be sure of that sum." Then follow other points of business and kindly charity; and he mentions the destination of the two Miss Hagans, who accompany the Boones.

He writes accordingly two letters, one to the Superioress of the Benedictine nuns at Cambray, introducing Mary Ann Hagan, whom they have already accepted, and whom they know of as "Sister to her at ye Benedictines at Paris"; the other to the community [of Poor Clares] at Aire, in Artois, making known to them the bearer, Miss Martha Hagan, whom they have accepted by name. The "dot" of the latter is £150. As well as we can infer, it is the same for the other, though the writing of the draft seems to say only "£50." To Aire, Miss— or as all these young ladies are called—"Mrs." Mary Pye is promised for the next year, if they are willing to accept her on the same terms as Martha Hagan.

To the Benedictines at Paris, who already had a Hagan in the community, he sends his excuses for not being able to

favor them this year; but, if they are complaisant, he can assure them of two accessions next year, in the person, first, of a younger sister to the "Mrs" Semmes at the Benedictine convent of Pontoise, and, secondly, of another whom he does not name, but commends highly. "They will each of 'em have their one hundred pound a piece."

People may think that women are expensive ornaments. Possibly they are till they become good mothers or nuns. Then the ratio of comparison changes; and it is the men who are expensive, and a trifle ornamental. A missionary's allowance at this time was put down at £20 sterling a year. A nun's dowry, at £150 sterling, would yield at the best rate of five per cent., only £7.10 a year. Women are not only more thrifty, but also more uncomplainingly patient, than their ornamental big brothers.

III.

Now let us look more closely at the equipment of the naval convoy. It is only four months since Father Hunter has despatched a party of boys for St. Omer's, as he mentions to the Hoogstraet Carmelite Sisters. Speaking of Blandike, he says, there are eight now bound thither, "besides 3 that went off from hence for that place in June last."

This is how the naval armament looks. He is writing to Mr. Perkins, owner of the ship which he has chosen for his precious consignment. He begins with settling some other matters of business, and speaking of other merchants, Buchanan, etc.; and he continues:—

" x *Perkins:*

. . . Item, you have per the Chippenham, commanded by Captn. Kelty, 12 passengers. As the Ship is not extraordinary, I shou'd not have putt 'em on board of her, had not the Captn. been a person of that character, that I could safely rely on their meeting with all good usage from him. Amongst the great number of ships that trade to this Country, you are very sensible I have a great choice, but that a Captn. must also be a main article with me; otherwise thō a good ship & a bad Captn., they may be as ill or worse off than if they had a very sorry indifferent ship. I must therefore desire you will con-

cur on your side, by due encouragement to a Captn., who at the same time is agreeable to me. I mean that he be allow'd such a gain or perquisite as that he may find it entirely to his interest to take a proper care of 'em. Otherwise, if they gain nothing by their care, I can never expect they will take that care they shou'd ; and, if your Captn. has not the same advantage, as I know others have, I shall be inclined to apply to such as find their advantage & interest in it, persuaded he, that can gain most by it, will be most careful to acquire a good name by his good behaviour, for the sake & advantage of so very beneficial a business. I know not how matters are to be betwixt you & your Captn. in this point ; but I only mention this, as I think it proper & necessary to carry on this business with your ships, whilst commanded by Captn. Kelty, to the mutual satisfaction of each of us. I wish you all success, prosperity & happiness, and remain as ever Sr|Yr oblig'd humble Servt."

The order of the day for the young folks themselves runs thus :—

" x Directions to the Passengers on the board the Chippenham, Captn. Kelty.

" You have inclosed two passes, the one in French, the other in Latin. If taken by a Privateer, you must present your passes to the French Captn., which will prevent all bad treatment. The inclosed letter is a letter of credit, which, if [you are] taken, [then] after opening it & signifying to the Gentleman [named therein, Father Crookshanks] what town you are at & what house, that he may know how to direct to you, the [said] letter must be sent to the Post-Office : this will procure your liberty, money and all necessarys, for getting on your journey as quick as may be.

" If you gett safe to London (as I hope in God you will), you must gett the Captain to conduct you to Mr. Bird's Great Weild street, near Lincolns-Inn Fields, London, where, on telling 'em you come from me, and producing your letters for Mr. Tichborne, all proper care will be taken of you. I wish you a happy voyage, all health, prosperity & happiness.

Yrs

G: Hunter."

Business man as Father Hunter was, it is clear that the parents were not going to be the only "sufferers," till news should come back of the young people's safe arrival.

Now, silence for three months. Then the London procurator's books begin to tell their tale :—

Drs. [Debtors] to Cash.

. . . .

1761.	Jan: 3.	Marylandians 12. To their Bill at y^e^ Bull & Gate ; 4 sh. 5 [?]—each . .	£2. 13. 4
	10.	Maryland, to Henry Gardeners Pocket .	6. 6
	13.	To Marylandians, their Charge by Captn. Kelty, sh: 17: 5 each	10. 9. 0
		N. B. received back of Captn. Kelty sh: 17: 4d. for Nanny Boone, & sh: 10: 6 for Charles Brooke.	
		To each of the Misses Hagan, Martha & Marianne, 1 [1]	2. 2. 0
	16.	Maryland. Paid Miss Mary Boon . . .	5. 5. 0
		D°. Miss Martha Hagan . . .	4. 4. 0
		D° Miss Marianne Hagan . .	5. 5. 0
		D° Ch: Brooke 3: 13: 6. Leonard Neale 3: 13: 6. Hen: Gardener 3: 13: 6. James Cole 3: 13: 6. Augustin Jenkins 3: 13: 6. Ign. Boone 3: 13: 6. Augustin Jenkins [*sic*, *bis*] 3: 13: 6. Bennet Heard 3: 13: 6. Ralph Boarman, D°. [that is, 3 + ½ guineas : each:]	29. 8. 0

Having paid London the tribute, as travellers usually do, of staying there some little while, these young folks must have moved on about January 17th, for their incidental expenses disappear at this point from the London books.

If one inquires how the large remittances were made from America to England, the list of bills, which this party seems to have brought with them, will show the system perfectly well. There are twenty-one bills, summing up together about £550. They begin in this wise :—

By And. Buchanan on Messrs. Buchanan & Simson Glasgow	£39. 5. 3
By Jno Heard [Hoard ?] on Wm. Perkins	3. 0. 7

By Thos. Francis on Messrs. Pagan & Alex. Brown &c. Glasgow	15. 0. 0
By Ditto on Ditto, Ditto &c. Ditto	8. 4. 2
By Charles Caroll on Wm. Perkins London	60. 0. 0
By order on Wm Perkins for the net produce of 4 hhgeds [hogsheads] of Tobacco per Capt. Ward's Ship . .	21. 0. 0

Etc. etc.

As to the subsequent career of all these children, we can follow their steps pretty well. The younger Miss Boone [Martha?] became a Benedictine nun at Cambray, her elder sister remained a Teresian Carmelite at Lierre. Of the two Hagans, as we saw from the introduction, Mary Ann became a Benedictine at Cambray, and Martha a Poor Clare at Aire. Father Hunter, in his letter to Cambray, referred to a Sister of Mary Ann's, "at the Benedictines in Paris." Now we know by correspondence of ten and twenty years later, that two more Hagans are Poor Clare Collettines at Rouen, with Sister Spalding as Rev. Mother Vicar, & Sister Edelin, as dispenser in the same community. Thus, if we made an excursion through some twenty-two English convents abroad, we should find, with the help of the correspondence or ledgers and account-books on hand, that the American Catholic life of Maryland was extremely well represented in the variety of orders, some of them, like the Poor Clares, being among the austerest in the Catholic Church; all of them cloistered, and most of them contemplative.

As to the boys, a fair proportion of them became Jesuits, only to have their career cut short by the suppression of the Society, some thirteen years later. But we leave them to one side. And as, on beginning this article, we merely intended to follow in the wake of a single convoy across the ocean to Europe, so we may close it, by looking at a convoy preparing to go back. They are American boys, just let out of school. So we shall see lively times.

IV.

The characters who appear in this act are nine young Marylanders, four in one batch and five in another, but all meant

for the same voyage. The correspondence is conducted between the two procurators, Father Thomas More in London, and Father John Darell at Bruges, in Belgium, whither the College of St. Omer's has been transferred after its violent dissolution by the French Parliament. Father More traces the features of current events, writing from London in the early months of 1764, just three years after the date of the convoy described above. We give a series of extracts:—

London, More to Darell, Bruges; January 10, 1764: "No more news as yet from Mr. Hunter; and I may venture to tell you that some of the bills he has sent will be protested, either in whole or in part. I shall give you timely notice of a ship for that part of the world."

London, Feb. 10, 1764: "A second letter is come from Mr. Hunter, with a £20 bill for Hen: Gardiner. He promises to write again soon, & send more bills."

London, Feb. 14; Postscript: "How many of the Sewells & other Marylandians return home this spring?"

London, Mar. 2: "Please to pay half a guinea to Mr. Adams, which I received from Mr. Hen: Diggs for him; £1. 9. 6 to Ign: Boone; & £3.—.—to Edw. Boone at Liege, which I have received for 'em from Mr. Hunter, & which have been accepted & paid."

London, Mar. 9: "Edw. Semmes, Cole, Boarman & Spalding arrived here on Monday. They came post from Dover in a coach & four, drove by two postilions; which cost 'em sauce. I hope the others will travel cheaper. Boarman brought me a french piece of gold, which he said you gave him by mistake; and accordingly I changed it for one. I have some hopes of getting quit of three of 'em, on Monday next. I shall go into the City myself to-morrow morning, in order to get 'em a passage, if possible, in the ship that sails on that day. If I miscarry, I shall have 'em for some time on my hands, that is, till towards the end of the month, or beginning of next. I shall also take proper precautions & measures to get a passage in the same vessel for the two that are to come with the Sewells, who are not as yet arrived; but hope to see them either to-night or to-morrow. Cole is to go in Mr. Buchanan's ship, being recommended to that gentleman by his Mr. [Master], & who is to pay all his expences here, as the boy tells me."

London, Mar. 16: "I hope you have got my last, & that you will send off the Marylandians with all speed. It is a great misfortune that Capt. Kelty has not a ship; because he is the only Capt. to be met with that would take those boys over without passage money paid here. No one else will take 'em without ready cost, which will distress me much. Patience is the only remedy in the present circumstances. . . . . Kelty returns [as] passenger in the same vessel, in which I have engaged to send the Marylandians."

London, Mar. 20: "Hon^{d}. Sir: Yours of the 14th. Inst. with the Marylandian accts. came to hand. . . . I am this moment returned home from dinner, & find upon my table a scrawl of paper in Mr. Poyntz's hand-writing, wherein he gives an account of several bills recd. by him from Maryland for different persons: viz. about £30: for James Cole; £27: for Edw. Queen; £49: 13: 9: for Walter & Edw. Boarman; etc. etc., for I have not time to-night to examine the whole with accuracy. Did he never give you any account of this money? Strange confusion in accounts: would to God they were settled.

"I have myself received bills which prove good, & either are, or will be paid, viz. £23: 11: 5 for Jac. Cole; £25: for Raph. Boarman; £30: for Edw. Semmes; so that they are not quite so much behindhand as you imagined."

London, Mar. 24: "Hon^{d}. Sir. I told you in my last of the 20. Inst., that the 5 Marylandians arrived safe & much cheaper than their four countrymen; whence you may conclude that your reprimand had its desired effect on Morgan. I hope to get rid of the whole expensive crew to-morrow or Monday." . . . [Here follow statements of money accounts and difficulties; and then Father More continues.] "Yours of the 21st. is just come in. The 5 Marylandians had not any money left when they got to London; so shall charge the guinea & a half to their account. What I wrote above will satisfy your longing to draw upon me. You may do it for Bakers money, but for no more, unless you send me orders to dispose of some E. I: [East India] bonds. These Marylands are a very great expence to me, & I cant get any money in. I approve much of your scheme of sending boys by Traders [i.e. trading vessels], and will take an opportunity of promoting it."

London, Mar. 27: "I shan't, I fear, get rid of my Marylands this 6, or 7 days, & perhaps not so soon. Patience, now my Dear Sir, is the only remedy. I am, Dear Sir, Your most humble Servant, Thos. More."

With this the episode of the "whole expensive crew" ends in the correspondence. A week or so later Mr. Russell pays Father More "for the Sewells rigging out and expences hither; and £4 4sh. for Charles' vacancy [*i. e.* vacation]."

V.

The large remittances thus constantly made by these Catholic parents of Maryland, might convey the impression that money was abounding with them, and they did not know what to do with it. Father Hunter, however, in the correspondence first quoted, makes a remark or two that will rectify such an impression. And indeed it may occur to any one who knows the moneyed world, that, if they had been rolling in wealth, these Catholic planters would neither have been as punctual as they were in paying their debts, nor would they have minded much a good Catholic education at all. The touch of affluence is quite a power in emancipating the mind from punctuality, scrupulosity, and any religious ideals. So the world goes.

Let us finish then with Father Hunter's remarks on the temporal resources of the Marylanders. And, not to leave the affluent and really rich under too dark a cloud, we may add a little account of a man so temporally favored as Charles Carroll of Carrollton.

Says Father Hunter to Father Poyntz: "I cou'd wish indeed you wou'd transact all business with me from these parts, as I cou'd depend on your accuracy & exactness in accounts; but this I must leave to you & higher powers. Mr. Galloway was very accurate, so that I was entirely at ease in corresponding with him. Our people here are poor, and, as they must dig all out of the earth, they count every farthing; therefore, if not very accurate in accounts, be assured from me it will hurt our Factory here, and that to that degree as to prevent the chief of the fruits [*i. e.* the spiritual fruit] we might otherways expect from our labours."

Similarly, in the letter introducing "Mrs." Martha Hagan to the community at Aire, and that with the highest commendations, he proceeds to speak of their desire for more postulants there: "As to sending you a young one or two at this time, as you ask more than other houses do, & money is very scarce in this Country, I am obliged to inform 'em [the parents, etc.] where the easiest terms are to be had, which they readily accept of. However, I can let you have one next year, about the age of this [one, Miss Hagan], and same fortune, namely £150; she is known to Mrs. Neale, it being Mrs. Mary Pye, who has many years been a Postulant, but, having lost Father, Mother & Brother, cou'd never make out money till now. Please to let me have your answer concerning her."

In his letter to Father Poyntz, the good manager treats of the "£100 promised by Lady Stourton" to Mrs. Mary Pye, on the strength of which the devout postulant is looking forward to next year for carrying out her vocation.

Charles Carroll of Carrollton was a rich young man. He returned to America from his studies and travels in 1765, one year after that merry troop had given Father More so much trouble. Carroll seems to have availed himself of Father Crookshanks' friendship, for the conduct of his temporal affairs. But, after his return, we see that he or his father, Charles Carroll of Annapolis, used on occasions the services of the London procurator; and we shall copy an entry or two:

		Cash paid . . .	
1767.	Mar. 23.	To a gilt leather antependium & gilt frame etc. for Cha: Carroll Esq. in Maryld. & wharfage 6d.	£4. 19. 6
		Cash received . . .	
1767.	July 30.	By Cha: Carroll Esq.: per Messrs. Perkins, Brown & C°, towards Mr. Ashton's journey and expences to Maryland	£50. 0. 0
	Aug. 6.	[A full list of Father Ashton's expences, the passage to Virginia alone being £21; all amounting to] . .	£58. 4. 11

Cash received . . .

1768. Feb. 24. By Mr. Anth. Carroll per bill (Chas. Carroll senr. on Perkins & Co., Nov. 9, 1767) payable at 60 days sight . £400. 0. 0

July 10. By Messrs. Perkins & Co., the full balance of this account [referring to Ashton's] £8. 4. 11

Two years later, piety and the needs of divine worship, probably in a private chapel, give occasion to the following account:—

Cash paid . . .

1769. Mar. 10. Charles Carroll Esq. Dr.

To suit of black Vestments & antependium To purple Ditto D° To black Ditto D° To lace for D° broad To D° for D° small	£36	
To 2 altar stones	£ 1.	2. 0
To books [?] from [?] M: J [ohn?] Carroll & freight	£ 4.	1. 6
To D° bought in London		4.
To Chalice & Ciborium	£12.	. 3
To box & package		2. 11
	£53.	10. 8

We should have been glad to put on record the names of so many Maryland families, which appear in these books; the number of young people whose accounts are registered; and the final statements of the large and small colleges at Bruges, which were violently seized in 1773, as their predecessor, the College at St. Omer's, had been expropriated eleven years before. But we must stop without more ado.

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DOCTRINAL DEVELOPMENT AND SACRED SCRIPTURE.

IT is too soon, perhaps, to speak of definite results derived from the revival, within recent times, of the study of early Christian literature, but it is satisfactory to note that the ideas of non-Catholic writers as to the form of primitive Christianity have undergone considerable modification. Even the militant Protestant now can find the germ of Romanist corruptions, as they are styled, as far back as the first ages of the Church. Sacerdotalism, Ceremonialism, and such like, are discovered to have had a home in her from the very beginning; and though they still maintain that these are, as it were, by-products, yet they acknowledge them, if not by any means essential to Christian life, yet as having a certain value of their own. On the other hand, Catholic apologists have recognized that it is a mistake to look for fully developed forms of Catholic practice, as we know them now, in those early times; and that the life of the first disciples, while wanting nothing that makes it identical with ours in all essentials, was yet in many things very different from it.

There is, however, one result which seems to have been clearly established by this study of early Christian literature, and it is this: a wide gulf separates the Sacred Scriptures from all the uninspired writings of that epoch. The Canonical Books share in an especial manner those features which we know to be a characteristic of the Church, and which may be termed the marks of adaptability to every age and people. This is in a sense the characteristic of any work of genius, as we find it in writings such as those of Dante or Homer, who belong to the world of all ages. In the Sacred Scriptures there may be found a sort of harmony which corresponds exactly to the mind of the Spouse of Christ. There never was a period in the history of the Church when the Scriptures were not felt to be the most fitting expression for all that is to be found in the inner life of her children. And during her long sojourning on this earth those who have been best able to speak for her, those who have been her noblest representatives, her Fathers and her Doctors, have all drawn inspiration from and found utterance for their thoughts through the words of Holy Writ. The Church has grown and expanded, has entered more and more fully into the

possession of her rich inheritance of truth, and with this expansion and growth she has grown and strengthened her hold upon the inner and deeper meaning of the Sacred Text.

The proper use and realization of this essential power or quality of Scripture is frequently found wanting in the arguments of theologians who base their proofs upon an exegesis of particular passages, into which they read the later developments of the mind of the Church; the words mean more to them than they did to earlier writers. This produces upon the opponent a sense of unfairness through the uncritical use of Scripture. In reality, however, the error is not in the theologians who read into the words what is not there, but in the earlier writers who did not penetrate into the full signification of what the words contained. The wisdom of using such interpretations, however true, may be questioned, at least in controversy, so long as both sides do not admit the estimated and argumentative force of the words or passages adduced. Take, for example, the use by Catholic writers of the Proto-Evangelium in the question of the Immaculate Conception. A critical examination of the text (Gen. 3 : 15) would possibly lead an outsider to the conclusion that it had nothing to do with the Blessed Mother of God at all. Yet we find that theologians have repeatedly made use of it as a proof that she was exempt from all stain of original sin; nay more, this interpretation of the oracle of Genesis is confirmed by the Bull of definition, "Ineffabilis Deus." I am not arguing the question whether the Church is committed to this view or not; I am only pointing out that this very striking exegetical development has received a certain sanction, while yet in the opinion of critical scholars the text did not, in the beginning, carry with it any such meaning.

There is then in the words of Holy Writ an esoteric power or force which makes it correspond, or, as it were, keep pace with the ever-growing doctrinal development, as a necessary manifestation of the living, energizing Church of God. This property of the Scriptures is, moreover, valuable principally to her to whom the written deposit of truth has been entrusted; others find in it one reason for wresting "the Scriptures to their own destruction." But this opens up an interesting question as to the early stages of doctrinal development, and its connection with the state of reli-

gious thought, as it is contained in the apostolical writings. Where did this development take its rise? In what position with regard to it are we to place the authors of those writings? What did they know of this fuller meaning which we attribute to their work? There are some who would have us believe that the process began in the mind of our Lord Himself; that He, like other men, was subject to limitations of knowledge; that the future was all a mystery to Him, so that He did but dimly forecast the course of the religion which He had founded. It is needless to dwell upon this view. To those who believe in the Divinity of Christ, and in His human nature as the most perfect instrument ever fashioned for the communication of knowledge from God to man, it is impossible to restrict the knowledge of the Son of God, even in His human nature. He grew in wisdom and grace before God and man, inasmuch as in purely experimental knowledge He made and manifested progress in His intercourse with this world; but on His innermost soul there must have ever shone the full radiance of the Beatific Vision, in which He uninterruptedly enjoyed the possession of the fullest measure of truth of which the created intellect in any state is capable. There was nothing pertaining to the mission of the Incarnation, to its adequate and perfect fulfilment, even to the end of time, which we believe was not seen and understood by our Lord.

We cannot therefore put back the first stages of the process which has marked the progress of Christianity so as to include its Divine Author. He was not subject to any law of development in thought, no matter how universal may be its application or widespread its influence. Rather He is ever before the Church as the type of perfection, to the realization of which, in herself, all her efforts are directed. As under her care her doctrine develops day by day to a fuller expansion as a manifestation of her innate energy, as she imparts to her children, in ever increasing numbers, her ideal of sanctity, she knows that she thus reaches to a more and more perfect reproduction within herself of His knowledge, that she is drawing nearer and nearer to His transcendent holiness.

Thus doctrinal development did not begin in Christ Himself, but is ever working up to the acquirement of a perfection which He already possessed. There is in this development of the spirit-

ual order a striking analogy with that evolution in nature which is one of the most important hypotheses that science has adopted in these days. It is one of the defects of this latter hypothesis, that it occasionally loses sight of the fundamental truth that "evolution" must proceed according to a preconceived plan; and that therefore the perfection to which nature tends must first exist in the mind of the Creator. It is not a blind striving after an unknown ideal, the unconscious tendency of things to their perfection; but the ordered arrangement of all creation to a definite assignable end. Similarly we cannot regard the development of Christianity as a blind tendency towards ethical good, as a part of a larger unconcious evolution of all things along lines of fatalistic necessity. As in the case of "Evolution," the assumption of a Creator renders the theory from a dangerous hypothesis to a tenable one; so in the case of doctrinal development, if you postulate the creative, all-precontaining mind of our Lord, you change a rationalistic explanation of the origin of Christianity into a proof of its divinity.

But if we are brought by unquestionable evidence to recognize the presence of this momentous factor in the history of the Christian religion, we come back to the question: Where are we to place its first stages? I urged above that there was a very remarkable difference between the scanty remains of early Christian literature and the canonical books of what is practically the same age. This fact has its bearing on the point at issue. It seems to exhibit a contrast in the grasp of Christian principles between the authors of the New Testament and those who came just after them, which must be carefully considered in any attempt to deal with the general question of the development of Christian Dogma. For it is to be borne in mind that the inspired writers gave of their own in the delivery of their message. It would imply a very imperfect notion of the idea of Inspiration to suppose that the inspired author was nothing more than the channel through which the message passed; that it was in no way colored by his individuality. In fact it is quite clear that, even as in the case of other books, so in the inspired word of God, the personality of the human author entered into the writing. We cannot therefore separate the Scriptures from their authors. We must

suppose that there existed for the Apostles and other immediate disciples of our Lord a fuller knowledge and understanding of the Christian revelation than was possessed by those who came immediately after them. It will not be out of place in this matter to cite the opinion of a recent theologian who can scarcely be regarded as in sympathy with the Catholic view of the subject. Principal Rainy, of New College, Edinburgh, thus writes in *The Ancient Catholic Church* (p. 67):

"Perhaps the most needful preparation for appreciating the beliefs of the early Church, is to get rid of the assumption or impression that the post-apostolic Church started with the fulness of apostolic teaching, as that is embodied, for instance, in the New Testament. That is a natural assumption, and it is often made without a thought, but it is entirely opposed to facts. What the Apostles and some others of their generation taught is one thing; what the Church proved able to receive is quite another. The tradition of the apostolic ministry was vivid; the writings embodying its message, which we still possess, were circulating, and they were soon collected and set apart as a special deposit. But the Church, which had a glowing sense of the worth of Christianity, had as yet laid but feeble and partial hold on its treasures of wisdom and knowledge. Elementariness is the signature of all the early literature. It is not that it is less Christian; and anything else would be non-natural; but the fact must be emphasized. The Church had waded as yet but a little way into this wide sea. Great elements of apostolic teaching had hardly become at all audible. But, especially, much that did float round Christian minds, and that is rehearsed at times in the writings, has not revealed its significance. Its meaning is caught faintly; the thoughts that it awakens are indefinite. The Apostles speak with power and certainty of great spiritual facts and forces whose being and whose laws are clear to them. But to their disciples the meaning is often dim and the impression dubious, so that the range of principles remains hidden. All this was inevitable; it would have been so with the wisest and best of us in their place. Ages of study, of meditation, of controversies, of obedience, of devotion, of discipline, were to work the meaning of the New Testament into the mind of Christendom. It was enough for the early Church that some bright central certainties held them fast, filled and fixed their souls with full assurance. Under the influence of these, it was easy for them to believe that the great inheritance of truth and grace stretched much farther than their eyes could see."

The process of "germination and maturation" of Christian truth had its beginnings in the sub-apostolic age. From the seeds of doctrine which the Apostles, indeed, planted and watered, but which they necessarily left to fructify without their fostering care, took its rise that majectic system of truth which has its home in the Catholic Church. It would, however, be a mistake, though not an unnatural one, not to recognize a development in the Apostles themselves, even after the day of Penteeost. The process of assimilation in them was undoubtedly gradual, but it was also personal in them and immediately supernatural in its character. Consequently, it must not be confounded with the more general development of the whole body of the Church in the assimilation of divine truth.

It is an acknowledged fact in Catholic theology that the Apostles had special "charismata" or gifts, which were designed to fit them for their arduous task; and that these "charismata" were extraordinary in their nature, and it cannot be taken for granted that they were transmitted to their successors. These successors had not to meet the particular difficulties which beset, in their office, the founders of a new religious system. Among "charismata" is numbered, for instance, direct communication with the fount of revelation itself. The sacred writers were the depositaries of the very words of our Lord; they were the "testes Domini;" they were those who had seen the Lord. Furthermore they were aided in an especial manner by the Holy Spirit, so that they were individually *infallible*. So far also as they were inspired to write, they were the recipients of a gift which has not been bestowed in the same way since that age. Inspiration, as directed to the whole Church, ceased with them. They were then on a different plane in regard to dogmatic truth from any of those who succeeded to their office as teachers in the Christian Church. This is true, even if we compare them to the supreme Pastor of Christendom; since they received, while he merely transmits doctrine, they were men inspired, but he is without that gift, and their gift of infallibility was not restricted in the way in which we do restrict that charisma in the Pope. The exercise of these prerogatives in them was a matter of their everyday ministry; but the infallible "magisterium" of the Pope is not from the nature of the case the usual means of teaching the faithful.

It may be presumed that the "testes Domini" must, at least so far as central truths are concerned, be regarded as possessing a much fuller knowledge of revealed doctrine, a much wider outlook into the far-reaching character of Christian principles, than was given to the sub-apostolic Church, which yet was the recipient of their teaching. In the matter of dogmatic development they stand by the side of our Lord; they are to sit on thrones judging the tribes of Israel; they are co-founders with Him of the Church, "which is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." They were not the disciples of men like themselves; they had the inestimable privilege of sitting at the feet of our Lord, and hearing from Him what they were to convey to others. The Holy Spirit recalled to their minds all that He taught them. "The Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." (John 14: 26.) The Apostles, therefore, in their understanding of divine things, in their penetration into the mysteries of revelation, were far in advance of those who for centuries to come were to carry on their mission. As, therefore, we have said of the Sacred Scriptures, so we say of them, that their knowledge and their doctrine were for all time.

A very special illustration of the apostolic powers and gifts is to be found in St. Paul, who, though "born out of due time," was called to the Apostolate by an extraordinary revelation from our Lord. This instance serves our purpose the better, because the bent of the critical school is to attribute to St. Paul the development of the rudimentary form of the "historical Christ of the Synoptic Gospels"—to use the phraseology which is current among them—into the "theological Christ of the Fourth Gospel." If we accept his own testimony, there can be no doubt as to where he looked for the sanction of his teaching. What he preached was not a development of ideas, communicated, so to speak, in embryo, but the announcement of a gospel received. Nay, more, he felt the full utterance of all that he had received to be beyond the power of the human tongue to declare. The "theological Christ" does not emerge as a result of his speculations to be perfected by the author of the Fourth Gospel, but is that very Christ whose

voice he had heard, who had chosen and instructed and sent him to preach the gospel, not the Gospel of Peter, or Paul, or Apollo, but the Gospel of Christ crucified.

How different from the condition of these privileged companions and disciples was the state of those who succeeded them! It is difficult to understand the limited view which, in the earlier ages, was taken of certain doctrines. We, as the children of a much fuller Christian life, are so familiar with our own rich inheritance that we do not appreciate the limitations which were a necessary consequence of the first introduction of these novel and sublime principles and ideas into a world hitherto totally unacquainted with them. That they whom we justly regard as models of all that the Christian should be, did not really possess that full insight into revelation which has been the fruit of long centuries of meditation on its truths, is, though paradoxical, quite true. The infant Church, when the "testes Domini" had passed away, felt the deprivation keenly. Though, as we may see from the epistles of St. Ignatius, which are acknowledged by all to be genuine, the regular hierarchy, almost as we know it now, had taken over the administration of the Church; there was a sense of desolation, nearly akin to that of the disciples after the Ascension. The insistence with which they, the Fathers of the early Church, dwell upon the privilege of those who had known even the disciples of the Apostles, shows the value which they attached to the links which bound them to the founders of their religion. The Church, having lost its special guides and protectors, was now learning to walk, to feel its way, as it were, to the realization of its destiny. It was only awaking, and gradually awaking, to the sense of its own intrinsic power: to know that it had in itself the principle of life, the energy by which it was able to develop from within. As time went on, it proved by experience to itself that it was, moreover, capable of throwing off alien growths, of resisting encroachments and of preserving the purity of its own life intact; it came to understand that it had the security of the unseen presence of the Holy Spirit to guide it on its way; that this presence more than compensated for the loss of the personal guidance of the Apostles; that if it had been expedient for *them* that our Lord should leave them, so also it was expedient for the Church that the

extraordinary economy of the Apostolic "charismata" should cease, and the ordinary hierarchical government and ministration take its place.

Hence there exists a greater contrast between the sub-apostolic age and our own than between the Apostolic age and ours. The world, for example, of the "Pastor of Hermas," of the early penitential discipline, seems to us now so different from the world of to-day, that we feel somewhat out of touch with it. But when we take up the Scriptures of the New Testament, we find nothing that is strange, nothing that repels; we feel, in a word, quite at home. The theory, therefore, of doctrinal development is not required so much to explain our origin from, and consequent identity with, the Church of the Apostles and of the New Testament: but it is needed for the connection of the Church of to-day with that of the sub-apostolic times. We do not feel that we have outgrown the presentation of the truths in the Scriptures, and in the minds of the Apostles, but we do realize that a great development has taken place between the Christianity of the early Church, which was founded by the Apostles, and the Christianity of the Catholic Church of our time. We see, for instance, the Blessed Trinity, the Divinity of our Lord, the Primacy of St. Peter, the Sacramental System, the Power of the Keys over all post-baptismal sin, the Unity of the Church, stand out much more clearly in Holy Writ than in the early history of the Church. It is natural, in consequence, to exaggerate the impression which those truths made on the minds of those early Christians, and to suppose that the glimpses that we get of that period only give us a very partial and incorrect view. Catholic apologists have thus been led to build up for that age a complete structure of life and practice, which, to say the least, has little historical evidence to support it, and is largely based on *a priori* arguments of what should be, according to the present state of Catholicity. For it cannot be denied that there has been a tendency to throw back into those first days views of doctrine, which, though true and valuable in their time and place, only create difficulties when transferred to a time and place not their own. Hence have arisen many accusations of want of scholarship, of evasive methods in controversy, which have been brought against

our theologians. It is, however, to be noted that this is not an aspect of theological study which is to be found among Catholics alone; it is a phase which is, or was, common to all schools. We shall be wise if we consider in time whether some modification of old attitudes be not imperatively required. Prudence counsels that we should cautiously prepare ourselves to meet the results of the new school of critical inquirers into the history of Christian Origins, by seeing how far their conclusions will square with our position. To obstinately adhere to ideas which are manifestly based upon insufficient, or rather incomplete, evidence, will not serve any useful purpose, and is not unlikely to prove harmful. There are those who still wish to construct a picture of Christian life in the first centuries after the fashion of the nineteenth, but they can scarcely expect to meet with serious consideration at the present day. On the other hand, rashness, or an over-eagerness to accept every transient hypothesis which comes temporarily into favor, is just as mischievous. It would be deplorable, were we to sacrifice one iota of truth for the sake of winning over even one of those who differ from us. But between these two extremes there is room for much explanation and concession, which might make it clearer than it is at present to those outside the Church that our great Catholic body, with its complex organization, with its highly-developed doctrinal system, with its ornate and elaborate ritual, is the only true heir to the simple primitive Christianity of the first centuries of our era.

We who are members of that body have an intimate conviction of the legitimate nature of our claim, which has a supernatural source in our faith. We have what might almost be described as a sense of personal identity of belief with our forefathers of every age; indeed, the corporate consciousness of the Church, if it be allowable to speak in such a way, is so strong in this sense of identity with the Christian Church of all times that it seems as idle to attempt to overthrow it, as it would be to persuade any normally sane man that he was any one else but himself. But nevertheless this identity is not so manifest to those who approach the question from the point of view of outsiders. There is not much that can be urged against the Catholic view on *a priori* grounds. It must be granted that, if we consider the

matter from the side of the antecedently probable, the presumption is in favor of the development of a highly complex system and organization out of the comparatively simple elements of the first stages of Christian life and practice.

The circumstances and conditions which govern growth in any order of being would lead us to presume that the Church would not only grow in size, but likewise in the efficiency of its organism and in elaborateness of doctrine. Otherwise it could scarcely claim to be a living body. But the outsider will not realize this truth with the same ease. The differences strike him rather than the points of resemblance. The grown-up man knows that he is that very child whose picture is there on the wall before him; but the stranger may be excused if he, at first sight, fails to trace the likeness. The rationalist historian is at a loss the more completely, because he is not conscious of the perpetual presence of one supreme, supernatural, directive power, which maintains unity of faith and development in the Church, even as the soul maintains identity in man.

By the action of this power in the Church, through all the growth which went on in its living body, the tendency was ever on preordained lines. It was towards a definite goal; it was to end in the realization of an ideal which existed in the mind of its Divine Founder. It is this ideal which has been so wonderfully foreshadowed in the Sacred Scriptures which are in the possession of that Church. It is this relation of the Scriptures to development which gives rise to that characteristic of which we have spoken. They express in a very remarkable way to each generation the particular stage of religious thought at which it has arrived. Thus a simple, elementary truth lies at the bottom of this adaptability of Holy Writ. The work of directing the growth of the Church is in the hands of the Author, the Divine Author, of the Scripture. He it is who, through the Holy Spirit, is working to the fulfilment of His own purpose, and those inspired utterances were an adumbration or prophetical foreshadowing of what was already clearly present to His mind. This is "the good pleasure which He (God) hath purposed in Christ, in the dispensation of the fulness of time, to reëstablish all things in Christ, that are in heaven or on earth in Him." (Eph. 1: 9, 10.) The

adequate meaning of the prophecies in the Old Testament concerning Christ was only known by their fulfilment; and the re-establishment of all things in Christ through the Church will only be completely understood when all things shall be finally subjected under His feet; when, in the words of the same Epistle (5. 25), "He shall have sanctified and cleansed His Church, that He may present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it be holy and without blemish." But each period will find the picture of the gradual carrying-out of the good pleasure of God through Christ painted most clearly in the words of Holy Writ.

The reason why the Sacred Scriptures meant so much less to the earlier members of the Church is the same as the general reason for all development in ideas which live. In the beginning the idea only presents itself to the mind in one of many aspects. But as the mind is active, it compares, it analyzes, it contrasts; and so the idea grows. The more profound the idea, the greater possibilities of progress. The doctrines committed to the Church are inexhaustible in their capabilities of presenting ever new depths for meditation. But what marks this development out from all others is the controlling influence which is behind it. It is not surprising, on the hypothesis of this controlling power, which is the source both of the Church and the Scriptures, that those writings should, like the Church, have this intrinsic capacity of responding to the needs of each succeeding age. On any supposition but that of the common divine origin of Church and Scripture, this view would be untenable. Those who look at the human side of them both naturally fail to grasp the true significance of doctrinal development, because they regard the whole process, as exhibited in history, as one continuous advance or growth. Were this a fact, the Scriptures would represent the elementary stage, the seed only of all future progress; and as time went on, the distance between them and their result would become greater and greater, until all correspondence between them would cease. To those who held this naturalistic position the Christianity of to-day would have very little in common with the religion of the New Testament. How, indeed, could they recognize in the full and exuberant growth of Catholic life with

which we are familiar, the legitimate heir to the simple community which was first formed on the hillsides and lakeshore of Galilee! Again, those who, while they reject the Church, accept the Scriptures as divine, must even more signally fail to form any correct idea of the actual process of development in the growth of Christianity. The Scriptures for them are infallible, but the Church is not. On this hypothesis, that age will be the best interpreter of the Scriptures which was nearest to them in point of time. The more active are the minds of men in succeeding generations, the greater will be the danger of the loss of the original meaning of the writings. Nor are matters mended by the principle of private judgment. For experience proves that there is no more disintegrating solvent on any set of principles than to allow everyone to formulate his own interpretation of them. On this hypothesis, then, the only appeal which would give even a remote prospect of satisfaction would be to the primitive Church. If, however, development has existed, this would again render all such appeals nugatory; for the early ages would be precisely those which were least able to bear witness to the real content of the revelation on which the Church had been founded. In that time men had not yet been able to sufficiently grasp the truths, even in their more simple aspects; how, then, could they be asked to guide the modern mind in the much more elaborate presentation of that same revelation, as it appears after the thought of centuries has been bestowed upon it?

The Scriptures, then, do not give us what has been called the earliest stage of development, being outside the scope of that development which has characterized the life of the Christian religion. There was, of course, a development intrinsic to the Scriptures themselves, as is patent to every reader, but this did not form part of that process which began with the sub-apostolic age, and has continued ever since. Their formation was governed by conditions peculiar to itself, and it was so ordained that they were to serve the needs of the Church for all time. This result was obtained by that very means which has given to those books that sacred character which is acknowledged by all Christians. But in order that this special power, or attribute, or quality, should avail for the purpose for which it was intended, it is necessary that

there should be at hand an authority which can with certainty bring out from it this, its hidden virtue; otherwise, the further men are removed from the age which gave birth to this precious gift, the less use it will be to them. The history of Dogma in the Church is the history of this authority, behind which is the infallible presence of the Holy Spirit, engaged in a ceaseless conflict with the human element in which its outward life is carried on. The aim at which it directs its efforts is the subjecting of all things to Christ, the realization in the world of the full purpose of the Incarnation. What this is, what it involves, is enshrined in the revelation, which was consummated in those days, "when God hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world." The main purport of that revelation, its meaning for all ages, will always be found in the Scriptures, to which it was committed, in large measure, by those who received it from the lips of our Lord; but those who seek it therein, without submission to the infallible controlling authority to which these writings belong, will seek in vain for the fulness of that message, or will lose altogether its meaning.

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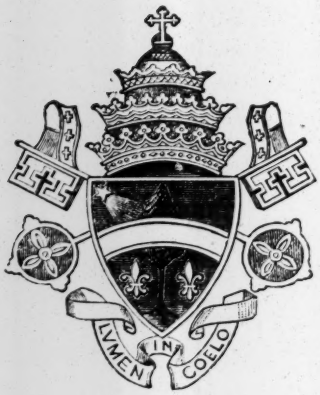

Analecta.

E S. CONGREGATIONE RITUUM.

Invocatio "Mater Boni Consilii" addenda in Litaniis Lauretanis.

Decretum Urbis et Orbis.

Ex quo Beatissima Virgo Maria Spiritus Sancti gratia plena Eiusque luminis splendore illustrata, aeternum Dei consilium atque incarnati Verbi mysterium omni mentis et cordis obsequio atque affectu suscepit, Dei genitrix effecta, etiam Mater boni consilii meruit appellari. Insuper divinae sapientiae eloquiis instructa, ea vitae verba, quae a Filio suo acceperat et in corde servaverat, in proximos liberaliter effundebat. Neque solum in nuptiis Canae Galileae huius novae Rebeccae consiliis acquievere ministri; sed et pias mulieres aliosque Domini discipulos atque ipsos sanctos Apostolos eam audisse consiliatricem credere fas est. Quam praerogativam Deiparae Virgini agnitam et confirmatam fuisse deprehendimus, cum Jesus prope moriturus videns iuxta crucem matrem et discipulum stantem, quem diligebat, dixit matri suae: *Mulier, ecce filius tuus.* Deinde dixit discipulo: *Ecce mater tua.* Et ex illa hora accepit eam discipulus in sua. Ioannem autem omnes Christifideles tunc repraesentasse ab Ecclesiae Patribus

traditum est. Item, approbante Apostolica Sede, ab antiquis temporibus tum a clero tum a populo christiano, opem simul implorante, ipsa Beatissima Virgo glorioso titulo *Mater boni consilii* consalutata est. Sanctissimus vero Dominus noster Leo Papa XIII ob suam et Fidelium singularem pietatem erga Matrem boni consilii sacramque eius Imaginem quae in Sanctuario Genestani praecipue colitur, postquam per decreta Sacrorum Rituum Congregationis anno 1884 novum Officium cum Missa pro die Festo approbaverit, et anno 1893 etiam scapulare proprium cum Indulgentiis concesserit; hoc vertente anno 1903 ipsum Sanctuarium, antea novis aedibus hospitalibus suo aere ampliatum, ad Basilicae Minoris gradum et dignitatem cum omnibus iuribus et privilegiis, per Apostolicas Litteras in forma *Brevis*, evexit. Tandem idem Sanctissimus Dominus noster, quo ipsimet Beatae Mariae Virgini enunciatus titulus maiori honore et cultu augeatur, ex Sacrorum Rituum Congregationis consulto, infrascripto Cardinali Praefecto et Relatore, statuit et decrevit ut Litaniis Lauretanis post praeconium: *Mater Admirabilis*, adiiciatur alterum: *Mater boni consilii, ora pro nobis;* hac quoque cogitatione et firma spe permotus, ut, in tot tantisque calamitatibus et tenebris, pia Mater quae a sanctis Patribus *caelestium gratiarum thesauraria et consiliatrix universalis* vocatur, per totum catholicum orbem sub eo titulo rogata, omnibus monstret se esse matrem boni consilii, et illam Spiritus Sancti gratiam, quae sensus et corda illuminat, seu sanctum consilii donum sit impetratura.

Contrariis non obstantibus quibuscunque die 22 Aprilis 1903.

S. *Card.* Cretoni, *Praefectus.*

L. † S. D. Panici, *Archiep. Laod., Secret.*

E S. CONGREGATIONE PROPAGANDAE FIDEI.

Approbatur Institutum Fratrum Carmelitarum a Doctrina (de la Ensenanza) cum suis Constitutionibus.

Anno Domini 1892 in Archidioecesi Tarraconensi canonice erectum fuit Institutum—de Hermanos Carmelitas de la Ensenanza—vulgo nuncupatum, quod iam multos ante annos ortum duxerat, auspice religioso viro fel. rec. Francisco Palau y Quer. Peculiaris finis sive scopus praefati Instituti Sodalibus propositus

in eo est, ut ipsi primum quidem propriae consulant sanctificationi servando vota obedientiae, paupertatis et castitatis, certisque inhaerendo Constitutionibus; tum vero sedulo incumbant ad eruditionem piamque educationem parvulorum et, sicubi opus est, iuniorum opificum. Cuncti autem vitam ducunt perfecte communem, sub regimine Moderatoris Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus dein in perpetuum, ritu simplici emittunt. Porro, istiusmodi Sodalium propositis laboribusque dexter adfuit bonorum omnium largitor Deus; ita ut ipsi non mediocrem fructuum ubertatem, ad eiusdem Dei gloriam atque animarum salutem iugiter tulerint.

Quum autem nuper Moderator Generalis, optimis instructus commendatitiis litteris, SS.mo Domino Nostro Leoni Divina Providentia PP. XIII humillime supplicaverit ut Institutum ipsum et Constitutiones, quibus regitur, Apostolica auctoritate approbare dignaretur, Sanctitas Sua, universa rei ratione mature perpensa, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 17 Martii 1902, praedictum Institutum cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine Moderatoris Generalis, approbare et confirmare dignata est, prout praesentis Decreti tenore benigne approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria praefatae S. Congregationis Episcoporum et Regularium, die 17 Martii 1902.

L. † S. F. Hieronymus Maria *Card.* Gotti, *Praef.*
Al. Budini, *Subsecrius.*

E SACRA CONGREGATIONE INDULGENTIARUM.

Summarium Indulgentiarum Archiconfraternitati Cincturae B. M. V. Matris Consolationis S. Augustini et S. Monicae concessarum.

I.

Indulgentiae Plenariae.

Omnibus utriusque sexus Christifidelibus vere poenitentibus, confessis ac Synaxi refectis:

1. Die quo nomen dederint Archiconfraternitati. Omnibus sodalibus:

2. In festo Nativitatis
3. Epiphaniae
4. Paschatis
5. Adscensionis

} D. N. Iesu Christi.

6. In solemnitate Corporis Christi.
7. In festo Pentecostes.

8. In festo Nativitatis
9. Annuntiationis
10. Purificationis
11. Assumptionis
12. Immaculatae Conceptionis

} B. M. V.

13. In festo B. M. V. Matris Consolationis.
14. Michaëlis Archangeli.
15. S. Ioannis Baptistae.
16. S. Ioseph Sponsi B. M. V.
17. SS. Apostolorum Petri et Pauli.
18. S. Augustini Ep. et Doct.
19. S. Monicae Vid.
20. Omnium Sanctorum.
21. In Commemoratione fidelium defunctorum Ordinis S. Augustini et Confraternitatis, iis tantum applicabilis.
22. Dominica 1ª Adventus.
23. Dominica 1ª Quadragesimae.
24. Dominica 4ª Quadragesimae.
25. Feria V. Majoris Hebdomadae, dummodo praefatis diebus vere poenitentes, confessi, ac S. Synaxi refecti ad mentem Summi Pontificis oraverint.
26. Dominica quarta uniuscujusque mensis, si uti supra dispositi devote interfuerint processioni quae dicta Dominica in Ecclesiis Ordinis seu Confraternitatis fieri solet.

Sodales, quoties uti supra item dispositi a primis Vesperis usque ad occasum solis sequentium dierum idest:

27. Diei festi Nativitatis B. M. V. et
28. Dominicae festum S. Nicolai a Tolentino immediate sequentis, Altare vel Cappellam Archiconfraternitatis visitaverint et ad mentem Summi Pontificis oraverint, toties plenariam Indulgentiam lucrabuntur.

¶29. Tandem in mortis articulo item plenaria, si uti supra dispositi vel saltem contriti SSmum Iesu Nomen ore si potuerint, sin minus corde invocaverint.

II.

Indulgentiae stationales.

Sodales, singulis diebus in Missali Romano descriptis, si Ecclesiam Ordinis S. Augustini vel Altare Confraternitatis visitaverint, omnes Indulgentias consequuntur, quas lucrarentur si Ecclesias Urbis pro dictis stationibus designatas, iisdem diebus visitarent, dummodo cetera, quae ad has indulgentias lucrandas iniuncta sunt pietatis opera, rite praestiterint.

III.

Indulgentiae VII Ecclesiarum.

Sodales qui septem Altaria in Ecclesiis Ordinis S. Augustini ad hoc designata visitaverint, easdem Indulgentias lucrantur, quas consequerentur visitando septem Ecclesias intra vel extra Urbem.

IV.

Indulgentiae partiales.

A. Decem annorum totidemque quadragenarum:

1. In omnibus festis D. N. Jesu Christi, quae per totam Ecclesiam celebrantur, et eorum octavis;
2. In omnibus festis Sanctae Dei Genitricis, quae in tota Ecclesia pariter celebrantur, et eorum octavis;
3. In omnibus festis SS. Apostolorum et Evangelistarum;
4. In festo S. Ioannis Baptistae;
5. In festo S. Iosephi Sponsi B. M. V.;
6. In solemnitate Omnium Sanctorum;

Dummodo dictis diebus corde saltem contrito ac devote Ecclesiam Ordinis seu Altare Confraternitatis visitaverint et aliquo temporis spatio oraverint.

B. Septem annorum totidemque quadragenarum:

1. In festo S. Augustini Ep. Doct.;
2. In festo S. Monicae Vid.; si eadem pia opera praestiterint.

3. Item sodalibus qui assistunt orationi serotinae, quae quotidie fit in Ordinis Ecclesiis; aut seorsim orationem seu collectam pro Ecclesia et pro Papa, aut etiam *Salve Regina* recitabunt.

C. Bis centum dierum:

Quoties sodales divinis interveniunt servitiis, quae in Oratorio vel Cappella Confraternitatis ordinarie fiunt; aut adsunt congregationibus et orationibus quae inibi fieri consueverunt.

D. Centum dierum:

Quoties sodales aliquod opus pietatis vel caritatis exercuerint.

V.

Indulgentiae pro recitatione Coronulae B. M. V. de Consolatione.

1. Sodales quoties integram coronulam corde saltem contrito ac devote recitaverint, lucrantur indulgentiam

Centum dierum

pro qualibet oratione dominica et angelica salutatione.

2. Quoties vero eadem coronula recitetur:

(*a*) In Ecclesiis ubi Confraternitas canonice erecta reperitur;

(*b*) In festo B. M. V. Matris Consolationis, aut in singulis diebus octavae eiusdem festi, sodales lucrantur pariter pro quolibet *Pater noster* vel qualibet *Ave Maria* Indulgentiam

Bis centum dierum.

3. Sodales qui coronulam quater in hebdomada recitare solent, *plenariam indulgentiam* semel in anno, die eorum arbitrio eligendo, lucrari valent, dummodo vere poenitentes et confessi S. Synaxin sumpserint atque eamdem coronulam recitaverint.

4. Item *plenariam* lucrantur sodales qui per integrum mensem quotidie praedictam coronam recitaverint, simulque infra eumdem mensem, die, cuiusque arbitrio eligenda, vere poenitentes, confessi ac S. Mensa refecti ad mentem Summi Pontificis oraverint.

Omnes et singulae indulgentiae in praesenti elencho recensitae, excepta tamen plenaria in mortis articulo lucranda, animabus quoque in purgatorio degentibus sunt applicabiles.

VI.

Privilegium et Indulta.

1. Missae omnes in quocumque altari pro defunctis sodalibus celebratae, privilegio gaudent perinde ac si in altari privilegiato celebratae fuissent.

2. Sodales qui degunt in locis ubi Ecclesia Ordinis S. Augustini desit, omnes indulgentias lucrari valent quas consequerentur dictam ecclesiam visitando, si, ceteris operibus iniunctis positis Altare Confraternitatis, vel, hoc etiam deficiente, Parochialem suam Ecclesiam visitaverint.

3. Sodales qui in Collegiis, Seminariis aliisque Communitatibus degunt, lucrari valent indulgentias Sodalitati proprias privatum respectivae Domus Sacellum loco Ecclesiae Ordinis vel Confraternitatis visitando, ceteris adimpletis conditionibus.

DECRETUM.

Quum Prior Generalis Ordinis Eremitarum S. Augustini, ad omne dubium e medio tollendum de indulgentiis olim concessis Sodalibus Archiconfraternitatis Cincturae B. M. V. Matris Consolationis, S. Augustini et S. Monicae, novum earundem indulgentiarum indicem huic S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae approbandum subiecerit: eadem S. Congregatio quibusdam ex suis Consultoribus illum examinandum dedit. Ii vero eiusdem accurato peracto examine, quum in eo nonnullas indulgentias delendas, alias addendas, aliasque iuxta hodiernam praxim moderandas esse duxerint, novum indicem, qui superius prostat, proposuerunt. Sacra vero Congregatio, vigore facultatum a SS. D.no N.ro Leone Pp. XIII sibi specialiter tributarum, ex indulgentiis in superiore indice insertis, alias denuo confirmare, alias vero benigne concedere dignata est; simulque edixit, ut, quibuscumque aliis Indulgentiis abrogatis seu revocatis, praefata Archisodalitas in posterum iis tantummodo perfrui valeat, quae in memorato indice recensentur. Contrariis quibuscumque non obstantibus.

Datum Romae ex Sec.ria eiusdem Sacrae Cong.nis die 17 Decembris 1902.

S. *Card.* CRETONI, *Praef.*

L. † S. F. SOGARO, *Archiep. Amiden., Sec.rius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES decrees the addition of the invocation *Mater Boni Consilii* (Mother of Good Counsel) to the Litany of Loretto. The new invocation follows *Mater Admirabilis.*

S. CONGREGATION OF PROPAGANDA officially approves the Institute and Constitutions of the Carmelite Brothers *de la Ensenanza.*

S. CONGREGATION OF INDULGENCES publishes a summary of the Indulgences granted to the Archconfraternity of the Girdle of Our Lady, Mother of Consolation of St. Augustine and St. Monica.

THE LAW OF ABSTINENCE FOR WORKINGMEN.

Qu. In the letter of the Cardinal Prefect of the Propaganda, dated March 15, 1895, concerning the dispensation from abstinence for workingmen,[1] before there is any mention made of the *families* of workingmen, it is distinctly stated that workingmen *obliged* to fast are restricted to the use of flesh meat to one meal only.

It is a fair inference to draw that workingmen *not obliged to fast*, who are in the great majority, are allowed to eat meat *toties quoties* on those days.

In Lent, workingmen who are not obliged to fast are allowed to eat meat *toties quoties* on the days when meat is allowed, unless the Bishop expressly restricts the privilege, which is scarcely ever done.

Does the Congregation of the Propaganda mean to restrict this privilege on days outside of Lent to one meal only? Again, why were these words inserted, "pro obligatis ad jejunium," unless inferentially it is understood that a greater privilege is given to those who are not bound to fast?

[1] Page 425 of Vol. XII, May, 1895.

If Rome intended that all workingmen—those bound to fast and those not bound to fast—should be restricted to meat at one meal only, why was not this phrase "pro obligatis ad jejunium" left out altogether?

Again, in the families of workingmen, there are often little children who are not bound to fast, but are bound to observe the abstinence of the Church.

Is it the intention of Rome to restrict these children to the use of meat at one meal only on all these permitted days *outside of Lent*, because in Lent they certainly may eat meat *toties quoties* on all days on which it is allowed.

It is distinctly stated that all the members of the workingmen's families may enjoy the privileges of the Indult.

If, then, there is intended to be a distinction between workingmen who are bound to fast and workingmen who are not, should the same distinction hold in regard to the members of those families who are not actually workingmen?

J. L.

Resp. For a clear answer to the above question we may refer to the *Baltimore* Lenten Regulations. These, interpreting the general Lenten Indult of August 3, 1887,[2] state the following rule of observance:

"By virtue of an Indult granted to us by the Holy See, March 15, 1895, we permit to all workingmen and their families the use of flesh meat once a day on all fast days and abstinence days throughout the year, with the exception of Fridays, Ash-Wednesday, the Wednesday and Saturday of Holy Week and the Eve of Christmas.

"Those who are exempt from the obligation of fasting are free to take meat more than once on the days mentioned.

"Those who avail themselves of this Indult are not allowed to use flesh meat and fish at the same meal and they are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors."

The language of the Cardinal Archbishop is perfectly clear; it shows that:

1. The restriction of the Indult as to those who are obliged

[2] See Putzer, *Comment.* n. 169, § 2.

to fast, and as to the use, at the same meal, of flesh meat and fish, rests upon the general principle: Dispensation from abstinence *de se* does not entail dispensation from fasting, nor from the prohibition of using flesh meat and fish at the same meal.

2. Practically speaking, those who are not obliged to fast may eat flesh meat as often as they like on days on which the Indult allows it for the principal meal.

3. The privileges as well as the restrictions of the Indult apply not only to the individual workingmen for whom they were made in the first place, but they apply likewise to all the members of their families throughout the entire year.

J. H.

PRIESTS ATTENDING FUNERALS.

Qu. Will you please tell me through the pages of the REVIEW, since it may be of interest to your readers, whether or not a priest in good standing attending a funeral of a friend in the parish church of another priest, is guilty of any infringement of the rights of the pastor or offends against any canonical regulation, by presenting himself in the sanctuary in cassock and surplice? It is understood, of course, that he is not thereby crowding others in the sanctuary? Or should a priest, as some say, under such circumstances stay in a pew? An answer will be gratefully acknowledged by

A CONSTANT READER.

Resp. It would seem absurd to show argument why the proper place for a priest attending the funeral of a friend is the sanctuary. Both Canon Law and common usage mark out the sanctuary as the distinctive *forum cleri.* Nor can we imagine any plea why an exception should be taken to such usage unless it involved claims upon the rights of the parish which are distinct from the respectful attendance at the funeral service. The rector of a church is the administrator, not the owner of the church-edifice as a public place of worship; and to exclude a fellow-priest from attendance in the sanctuary at a friend's funeral must be regarded in the same light as would be the exclusion of a Catholic layman from the body of the church on the same occasion. The indiscriminate right of excommunication either of clerics or laymen is not within the pastoral jurisdiction.

CATHOLIC STUDENTS AT NON-CATHOLIC UNIVERSITIES.

To the Editor of THE ECCLESIASTICAL REVIEW:

Father McSorley's article on "Catholic Students at Non-Catholic Universities," which appeared some time ago in THE DOLPHIN, directs attention to a topic that has not been seriously discussed by Catholics in America. Perhaps the comparatively small number of students involved has made the matter subordinate to the pressing questions of greater importance. But it is a fact, nevertheless, that the mental attitude of such students, however few they may be, has a direct influence upon many people who could be helpful in strengthening Catholic thought.

As a preliminary condition in the discussion it is well to ascertain why Catholic students attend non-Catholic colleges and universities, when we have a score of Catholic colleges of recognized merit. The cause is not found in a lukewarm attitude in religion, nor is the choice made without some consideration. It is largely a matter of expediency. Very few Catholic students have sufficient financial support for four years of college life, and so they enter those institutions which offer scholarships as a reward for character and intellectual excellence, or furnish means of self-support by extra labor, or guarantee aid by money loans at low interest. These various inducements become a sort of guarantee of the completion of a full collegiate course,—inducements which no poor boy is willing to overlook.

But there is still another matter of expediency, aside from the assurance of financial aid. It is the work or profession which the student intends to follow after the completion of his college course. Take teaching, for example. There are but few sections of our country where the graduates of our best Catholic colleges would stand an equal chance of appointment with the graduates of even an average non-Catholic college; and in many places the former would be subjected to a rigid examination as a test of fitness to teach. This status of public opinion obtains without any detailed examination of the curricula of the respective institutions. Thus Catholic students may begin their courses with the purpose of ultimately adapting themselves to non-Catholic conditions, which motive alone adds to the difficulty of the religious phase of the topic under consideration.

From the viewpoint of religion it may be said that such conditions are invalid, since questions of the soul are subordinated to material welfare. Although granting the weight of this view, we have to

admit that it is both necessary and prudent for young men to choose collegiate courses which offer the best advantages for their present and ultimate good, provided, of course, that no positive sacrifice of religious principle has to be made. I know many young men who have given serious consideration to the choice of a college, and it is from them and on them that my opinions are formed.

While the historic associations of many American colleges and universities ally them respectively with some religious denomination, most of them are now advertised as non-sectarian. Some that in their early decades graduated only candidates for the ministry find but comparatively few of their recent graduates preparing for that kind of work. Either as a cause or a result of this change of undergraduate aim, the courses of study have been greatly broadened, so that the general training may fit students for successful effort in the varied competitions of life. This liberality of training has been another inducement to Catholic students who looked forward to service in the learned professions in non-Catholic communities.

But what is the effect upon the spiritual condition of such Catholic students and what can be done for them? We must consider those four years a critical period in a young man's life. Under the theory of harmonious development in education, all man's powers should be stimulated and directed toward that perfection which will render him "able and disposed to lead a hearty, happy, and morally worthy life." But this aim cannot well be realized under any system of education where instruction in religion forms no positive part of the regular work. There is a division of the intellectual powers, which division is not in harmony with the true conception of education. With the cumulative powers resulting from the college work, a good Catholic naturally becomes stronger in his faith and so he becomes a force—silent though it may be—among non-Catholic men in the college. But as much cannot be said for the nominal Catholic. He drops away entirely or remains nominally a Catholic. Some who leave the Church do so because they have never felt sufficient reasons for following the practices of Catholic worship. Their state of mind may not be the result of college influences, however; their early training was not effectual. They have been drifting and they have taken a landing without trying to justify their course in the past or set their bearings for the future. They have existed without feeling the necessity of the consolations of religion, and there is very little in their daily life in college work that impresses them with the desirability of a more serious consideration of

such matters. But, as a rule, they are men who would readily yield to the influence of an active permanent missionary agent in or near the university.

Others who leave the Church do so in a spirit of disgust. They become antagonistic to all things Catholic, and to religion in general, especially if they are victims of unbelief, which is frequently considered an index of modern scholarship. They seem fond of argument, but they are not open to conviction by their fellow-students. They should meet men who are their superiors in thought and in controversy, zealous and sympathetic spiritual advisers who are so situated that a series of personal consultations may be arranged if necessary. Such an intelligent, respected tribunal would settle many cases before they reach the stage of self-satisfied opinion on religious matters.

The indifferent Catholics are generally absorbed in matters not religious. They are not troubled by missing Mass occasionally or by neglecting special devotions, but they try to lead morally good lives. They are attentive to advice, but their will is not quick to respond. If inactivity is not a general characteristic of them, they excuse their laxity in spiritual matters by directing attention to other problems of pressing importance in the affairs of life. Here, then, is a class of well-disposed students who could be easily reached and effectually guided by clergymen who are especially fitted for missionary service.

Considering Catholic students in general, the religious life in non-Catholic institutions may be called passive. Only a small part of one day a week is devoted to religious exercises, and that in a church where the people and even the pastor are comparative strangers to the students. Under such conditions it is a wonder that so few young men are lost to the faith during that transition period from boyhood to manhood. We must remember, too, that men are in college at an age when the serious consideration of religious questions does not naturally form a part of daily thinking. Many are away from home for the first time, and some adopt the mistaken view of college life that it is manly to depart for a while from the close adherence to duty as outlined under parental control. These and other considerations emphasize the need of some close, active authority in guidance and control of young men. Catholic students in the advanced classes have already realized this, and, as a result, organized efforts have been made in Harvard, Yale, Columbia, University of Pennsylvania, University of Minnesota, and a few other institutions. Social organizations have been formed to strengthen the bonds of fellowship, and

prominent Catholic speakers are secured occasionally to influence the intellectual and spiritual development of Catholic life. The Newman Club was formed ten years ago in the University of Pennsylvania. Its membership at present is eighty-seven out of about three hundred Catholic students in the University. Business meetings are held once a month, and the social features during the year include dances, receptions, and lectures. The club recently gave a reception in honor of Cardinal Gibbons as their guest. A similar organization, The Newman Catholic Club of Columbia University, was organized last year. The aims of the club are expressed in a recent circular as follows: "The object of the Newman Club is to establish at Columbia a strong Catholic influence, which, while commanding the respect of all classes, will make its presence felt in every department of University life. An incidental effect of the organization will be to create acquaintance among Catholics with the lasting benefits that flow therefrom.

"In the attainment of this end, just such time and means and energy should be expended as will certainly and easily effect it. The following has been suggested as an easy and sufficient means to attain this end. During the first two years, at least, of the club's existence, it should meet four times a year. The usual entertainments of customary social clubs, as for example 'smokers,' might be eschewed, but, in their stead and as an evidence of the club's vitality and aim, a lecture under the auspices of the club may be given annually in Earl Hall by one of the most eminent men in America, clerical or lay, and thereat can be assembled the choicest people of New York."

The two clubs mentioned are types of Catholic organizations in American Universities. They have the twofold value of bringing Catholics together and of standing publicly for Catholicity in institutions where some young men might otherwise be ashamed to profess their faith. But however strong they may be, they do not possess that active spiritual authority that is constantly needed to strengthen the good Catholic, to arouse the lukewarm ones, and to regain the doubtful ones. What more, then, can be done? Under the conditions of American colleges and universities, the establishment of a Catholic college as at Oxford does not seem feasible at present. Local pastors have enough to do in serving their regular parishioners without assuming the added responsibilities of caring for strangers from various parts of the country. They will, of course, welcome all who come to them, and what becomes of those students who do not attend services voluntarily? The answer is, the pastors must go to such students.

In many institutions such conditions are efficiently met, as Father McSorley has suggested, by "a local pastor, vigorous, intellectual and spiritual-minded, with a carefully organized young men's society." But in the larger institutions many students who need the personal help of a spiritual adviser are not reached by the local church and its societies. They can be reached best by "inviting some missionary community, interested in such work and thoroughly capable of performing it, to take charge of a church in the neighborhood." The members of the community could satisfy all the conditions of Catholic student life and also attract many non-Catholic students by the nature of the services and the forcefulness of the preaching.

THOMAS J. MCEVOY,
Brooklyn, N. Y. *Amherst College, '97.*

THE SECOND MASS AFTER TAKING THE ABLUTION.

Qu. May or should a priest say the second Mass on Sunday if by inadvertence he has taken the ablution in the first Mass, in a parish where he has to say two Masses every Sunday, and where he is well known and highly respected?

Resp. Not unless great scandal were feared from the omission. This does not seem likely in the case as given above, for the priest is highly esteemed by his people and may readily explain the accident to them, *taking occasion therefrom to instruct them in the reverence due to the Blessed Sacrament.* In this way, some theologians maintain, *scandal may always be avoided*, and hence the celebration of the second Mass is, according to them, *never* licit. Other theologians hold that it is *sometimes* lawful, when the scandal apprehended is of a more serious nature than the mere disturbance of the regular order or inconvenience. "Si merito timetur diffamatio sacerdotis et irrisiones contra ordinem sacerdotalem, permittunt ei celebrare graves theologi, ut sit Gury, *Casus Consc. de Euch.*, cap. 17; atque ita censet Croix de Euchar., n. 582." (Baller. *Op. Magn.*, Vol. IV, p. 675.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

IN spite of our best endeavors we have not been able to mention in our monthly bibliography of Biblical literature all the recent publications referring to the various topics which belong to the study of Sacred Scripture. It has therefore been deemed advisable to add, by way of supplement, the more important books and articles omitted during the course of the year in a handy alphabetical list arranged as far as possible according to the names of authors. This arrangement has been preferred to the arrangement according to topics, on account of the fact that many publications embrace a number of subjects. If we had adopted a subject index, we should have had to repeat each book or article as many times as it branches into various topics.

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PHILOSOPHY.

THE obvious value of a work like Messrs. Janet's and Seailles' *History of the Problems of Philosophy*[1] is that it affords an all-around view of the sides from which the great minds of humanity approached the individual problems of philosophy, whilst it brings together in a consecutive series the net results of their labors. The purpose of the present paper is to illustrate this feature of the work by following its treatment of the history of the definition of philosophy. Incidentally there may follow a refutation of the statement so often rehearsed by the adversaries of metaphysics that "the subject of which philosophy should treat has not yet been determined."

History alone can furnish a reply to this objection; for history, as the authors here observe, tells us "whether there has been so much ignorance and so little agreement regarding the object of philosophy as Jouffroy (amongst others) would have us believe; or whether beneath many different formulæ there does not lie one idea, more or less vague in the beginning, but which, remaining on the whole unchanged, gains in clearness and distinctness as the science progresses. Not many years ago the youth entering for the first time the portals of philosophy was told by his guide-book, the well packed manual, or mayhap by his living mentor from the chair, that philosophy means the love of wisdom; and he read or listened with no little edification to the pretty story of how Leo, the tyrant of Phlius, journeyed toilsomely to the abode of **Pythagoras**; how after long and learned converse with the sage of Samos, he asked him in what art he most confided; and how Pythagoras made answer that he knew no art, but was just a lover of wisdom; and how from that time

[1] New York and London: The Macmillan Co.

onwards those who theretofore had gloried in the name of *sophoi* and denominated their attainment *sophia*, now, with becoming modesty, elected to be called *philosophoi*, and their favorite pursuit and acquirement merely the *love of wisdom*. The ruthless critic in these searching days holds the pretty story in no high reverence; perhaps because he suspects that the Samian sage who boasted at times of a golden thigh, was not likely to be unvain of his treasured wisdom. At any rate, the Pythagorean origin of the word *philosophy* has been banished to the mists of myth. Though occurring not in Homer or in Hesiod, **Herodotus** puts the word in the mouth of Crœsus, who says to Solon: "We have heard much of thy wisdom and of thy travels through many lands, from love of wisdom (*ὡς φιλοσοφέων*) and from a wish to see the world"; and Thucydides says in the funeral oration of Pericles: "We are lovers of the beautiful, yet simple in our tastes and we cultivate the mind without loss of manliness" (*φιλοσοφοῦμεν*). Here the verb would seem to express love of truth in general and whatever tends to cultivate the mind and humanize the man—a conception broad enough to embrace the claim of Euthydemus, who thinks himself "far advanced in philosophy" because he has collected many works of celebrated poets and sophists; a use of the term which would limit greatly the thought which Cicero at least attributes to Pythagoras: *Raros esse quosdam qui caeteris omnibus pro nihilo habitis rerum naturam studiose intuerentur hos se appellare sapientiae studiosos (id est enim philosophos)*.[2]

In accordance with this original wide usage of the term it is but natural to find **Thales** and his successor comprising the totality of things, the universe and man, within the object-sphere of philosophy. They had heard poet and seer sing of the genesis and the formation of things, and they fain would find the first and all-embracing principle of the whole. Theogony became with them a cosmogony, and in water or fire, atoms or numbers, or some other to us equally vague constituent, they saw the ultimate *what*, if not the *why*, of things. Philosophy was then universal knowledge.

[2] *Tusc.*, *V. 3*. There are some rare beings who despising all else look eagerly into the nature of things, these are called pursuers of wisdom (in other words, philosophers).

Of **Socrates**, Tullius says that "he brought down Philosophy from heaven to earth and introduced her into cities and houses," —that is, he turned men's minds from speculation on the outer world to fix their gaze on the inner world; on thought, on motives, on life. One thing above all it was that the Athenian sage had in view, as he buttonholed his fellow-townsmen in the grove or on the highway—to draw out the general from the particular, the permanent and necessary from the individual and contingent; to discover definitions and laws; to coördinate and systematize the universal aspects of things. Philosophy with Socrates became ethics and politics and methodology.

With **Plato** philosophy regains its universality and becomes identified with supreme science; with wisdom, speculative and practical. It is the science of being, of essence; the abiding, the unchangeable. This with Plato is the *idea*, the principle of truth for the mind and of reality for things. Ideas, as the eternal archetypes of things, exist in the Divine Mind and are summed up in the highest idea—the good.

Speculatively, philosophy is a comprehensive view of things, a supreme synthesis; practically, it is virtue—a perpetual striving after the good—and it is this which at once lifts the philosopher above the prejudices of the vulgar and fits him alone to be a true statesman and a safe legislator.

"When he appears in a law court or in any place in which he has to speak of things which are at his feet and before his eyes, he is the jest not only of Thracian handmaids but of the general herd. When he is reviled, he has nothing personal to say in answer to the civilities of his adversaries . . . Hearing of enormous landed proprietors of ten thousand acres and more, our philosopher deems this to be a trifle, because he has been accustomed to think of the whole earth; and when they sing the praises of the family; and say that some one is a gentleman because he can show seven generations of wealthy ancestors, he thinks that these sentiments only betray a dull and narrow vision in those who utter them, and who are not educated enough to look at the whole, and to consider that every man has had thousands and tens of thousands of progenitors and among them both rich and poor, kings and slaves, Hellenes and barbarians, innumerable . . .

The Freeman, who has been trained in liberty and leisure (whom you call the philosopher), him we cannot blame because he appears simple and of no account when he has to perform some menial task, such as packing up bed-clothes, or flavouring a sauce, or fawning speech; the other character is that of the man who is able to do all this kind of service smartly and neatly; but knows not how to wear his cloak like a gentleman; still less with the music of discourse can he begin the true life aright which is lived by immortals or men blessed of heaven."

Aristotle retains the broad conception of Plato, but philosophy is with him principally the *πρώτη φιλοσοφία*, the first philosophy, what was afterwards called Metaphysics, and in more recent times Ontology, the science of Being as such, a knowledge of the transcendental aspects of things and the supreme categories, a science of the first principles and ultimate causes of being. Philosophy is therefore *wisdom*, the most universal science. "The wise man especially is acquainted with all things scientifically." (For perception by the senses is common to all. Wherefore it is a thing that is easy and by no means wise). Philosophy is best *adapted for teaching*, "because it speculates about causes." It is *autonomous*, for "the wise man ought not to be dictated to, but should dictate unto others. As we say a free man exists who is such for his own sake and not for the sake of another, so also this alone subsists for its own sake." It is most *desirable for its own sake*, and so in a measure divine; "for that (science) which is most divine is also most worthy of honor. But such will be so in only two ways; for that which the Deity would especially possess is a Divine one among the sciences. The acquisition of this science may be justly regarded as not human." Philosophy is now identified with wisdom.

With the **Stoics** philosophy, though still universal science or wisdom, becomes almost entirely practical. Logic, physics and ethics, its three divisions, are synonymous with as many virtues. It is like an animal, the bones and sinews are Logic, the flesh is Ethics, the soul is Physics. It is like an egg; the shell is Logic, the white is Ethics, the yolk Physics. It is like a field, the fence is Logic, the fruit is Ethics, the earth is Physics. This practical view is still more emphasized by **Epicure**. Philosophy with him

is an activity that realizes a happy life through ideas and discussions. In the declining age of Greek culture, philosophy lost all definite meaning and dissolved with neo-Platonism into a shady mysticism.

Surveying the ancient Greek conception of philosophy we find it characterized throughout by *supremacy* and *universality*. All other departments of knowledge were its subjects and furnished the materials of its system. Philosophy was neither special science nor the totality of all sciences. It was a synthesis, a view of things in their unified relations, the science of principles and causes.

Christian revelations shed a new light on the field of philosophy and its problems. The nature of God the first cause, the origin and nature and destiny of man, the origin and purpose of the universe were illumined from above and reason grasped their meaning with an assured insight which it had never before enjoyed. The ultimate principles of things revealed to faith became in vastly larger measure the possession of human intelligence. The *credo ut intelligam* of St. Augustine and St. Anselm has a depth of meaning unknown and therefore unappreciated by the mind that is not illumined by faith. Philosophy to the Fathers becomes the handmaid of Theology, and to the mediæval Schoolmen at once the builder and yet a part of the universal synthesis of both knowledge and faith.

The **Scholastics** strive to combine reason with faith on the lines and method of philosophy and so to harmonize the two great acknowledged authorities in their day, the ancient science with the new religion. To show that the system of revealed truths is the expression of the intelligible, the consummation of human reason and thus to prove that in the formulated truths of Christianity the laws of matter and of mind, of the whole nature of man, of his intellect and will and his whole soul hold good; this was the desire and hope of the great thinkers of the middle ages—a desire and hope that received their highest realization in the *Summa Philosophica* and the *Summa Theologica* of **St. Thomas**. Philosophy is now the universal science of ultimate principles and causes attainable by the light of reason, of reason illumined by Christian revelation, though not working up into its own synthesis the truths

revealed; for the light of reason and the light of faith shine within the same mind and whilst remaining in themselves separate yet do mutually intensify one another. Though the way for the explicit divorce of reason and faith, philosophy and theology, was prepared in the declining days of scholasticism, it was only with the Renaissance that the sundering was effected and proclaimed. "It were vain," says **Bacon**, "to endeavor to adapt the heavenly mysteries of religion to human reason. Give to faith what belongeth to faith." Expressions of this kind may of course be interpreted in distinctly opposite senses; but with the philosophy of the Renaissance they had the intended significance which has marked the attitude of modern philosophizing ever since its entire separation of reason from faith, of the natural from the supernatural.

Bacon divides all human knowledge into three branches: *History*, *Poetry*, and *Philosophy*, corresponding to the three faculties of the mind: *memory*, *imagination*, and *reason*. In this principle of classification we discern the dominant character of all subsequent philosophy outside Catholic schools, its subjectivism, its individualism, the attribute that is paralleled in religion and theology by the subjectivism and private judgment theory of Protestantism. Nevertheless, Bacon recognizes the objective field of philosophy, *Philosophiae objectum triplex Deus natura et homo.* Philosophy is universal science, but a special place is reserved for First Philosophy, which is "a depredation of other sciences advanced and exalted unto some height of terms rather than anything solid and substantive of itself;" in other words, it deals with the transcendental conditions of the existence of things and with the axioms that are common to the special sciences.

The object-sphere allotted by **Hobbes** to philosophy is suggestive of the general viewpoint of the author of the *Leviathan; Subjectum philosophiae est corpus omne cujus generatio concipi potest.* Hobbes had little regard for the abstract and the transcendental, but he had a strong appreciation of the concrete. *Finis seu scopus philosophiae*, he says, *est ut praevisis effectibus uti possumus ad commoda nostra.* Descartes defines philosophy as "the love of wisdom, and by wisdom is to be understood, not merely prudence in the management of affairs, but a perfect knowledge of all that man can know as well for the conduct of life as for the preservation of his health and the discovery of all the arts, and that knowl-

edge to subserve these ends must necessarily be deduced from first principles." Philosophy is, therefore, universal science, the science of principles, of the highest laws of all the particular sciences. Its method is deductive, its criterion the clarity and distinctness and connection of ideas. The subjectivism preluded by Bacon becomes dominant with **Descartes**; with both these thinkers, however, philosophy retains its pristine universality. In the eighteenth century it becomes more specialized. With **Locke** it is the study of the human understanding, with **Berkeley** and **Hume** of human nature, with **Condillac** of sensation. "Metaphysics," says the last-namad writer, "is the science that contributes most towards making the mind clear, accurate, and broad; and therefore it should serve as a preparation for the study of all the other sciences." But there are two kinds of metaphysics. One is ambitious and would penetrate every mystery. The nature, or essence of things, and their hidden causes are the problems which attract it, and which it expects to solve. The other is more modest and proportions its researches to the weakness of the human mind. As indifferent to what is necessarily beyond its scope as it is eager to grasp what is within its reach, it knows how to remain within the proper limits. Our principal object, which we should never lose sight of, is to study the human mind, not with a view to ascertaining its nature, but in order to know its operations, to observe with how great an ingenuity they are combined, and by learning how to govern them, to acquire as much understanding as we are capable of. We must trace our ideas to their origin, explain the order in which they are evolved, follow them to the limits prescribed by nature, and, having travelled once more over the whole realm of human understanding, we shall be able to determine the extent and limits of our knowledge. Modern subjectivism evidently grows apace. At the opening of the nineteenth century philosophy had become ideology.

Kant strove to reconcile the ancient ideal of philosophy as a universal science with the new limitations that had been placed upon it as an empirical science of the subject. On the one hand he opposed empiricism by endeavoring to prove the existence and necessity of universal and necessary judgments. On the other hand he attacks the Cartesian dogmatism, by showing that the concepts of philosophy—reality, cause, substance, etc.—must be de-

rived as to their *matter* from *experience* and not from the *a priori* laws of mind which give them their *form*. The task of philosophy is to determine the *a priori* elements in thought and conduct, to show their interrelations and to systematize them. From the standpoint of finality *Philosophie ist die Wissenchaft von dem letzten Zwecke der menschlichen Vernunft;* from the standpoint of practice, *eine Wissenschaft von der höchsten Maxime des Gebrauches unserer Vernunft.* Kant like Locke starts from consciousness, but unlike him he strives to transcend its mere subjective experience and determine its ultimate and absolute conditions. Philosophy therefore with Kant, as with his modern predecessors, remains subjective, though retaining its old-time tendency to universality and absoluteness. This tendency to regain its universality is more manifest in the system of **Fichte**, who makes philosophy the science of science. Its office is to inquire into the principles, both formal and material, of the other sciences, that is, into their contents and method. And yet the subjectiveness into which it was plunged by Descartes still clings to it with Fichte: *Das ist die Absicht aller Philosophie dasjenige im Gange unserer Vernunft was auf dem Gesichtspunkte des gemeinen Bewusstseins uns unbekannt bleibt, zu entdecken.* To Kant philosophy means the Criticism of Reason, to **Fichte** it is the systematic development of the idea of the Ego, the science of the necessary acts of the intelligence. Universality remains and the struggle for objectivity continues in **Schelling**, who identifies subject and object, nature and spirit in the absolute, and makes it the business of philosophy to evolve either nature out of intelligence or intelligence out of nature. The struggle persists with **Hegel**, but only results in a still more hopeless subtilizing of philosophy into a misty dialectic. Hegel refuses to recognize the distinction between subject and object, nature and mind. Both are but two sides of the one thought—the idea, the absolute—whose principle and form are the necessary universal laws and whose dialectical movement is the history of things. Philosophy is the thought of the absolute truth, the idea thinking itself (*die sich denkende Idee*) the self-knowing truth (*die sich wissende Wahrheit*). Whilst the German transcendentalists were endeavoring to restore philosophy to its quondam universality—though they failed to rid it of its pure subjectivity and involved it more hopelessly in a theory of dreamy pantheism—**Reid** and his Scotch and French

followers brought it back to the psychological subjectivism of Locke. They discard metaphysics and reduce philosophy to psychology. All philosophy, says **Jouffroy**, is a single tree, of which psychology is the trunk and the other parts the branches. The reaction was inevitable; the mind, in its quest for ultimate explanation, can be no more satisfied with self-scrutiny than with a vague intuition of the All—whether that absorbing entity be conceived in terms of self-evolving object, self-determining thought, or some interfusing of both. For **Comte** and his followers philosophy ceased to exist. There was no room found for it in the circle of science. The sterility of its prior history has condemned it. Nay, its very aim and object was said to be its stultification, since all knowledge is relative, and so there can be no science of the absolute. Such, in very brief, with many subtractions, a few additions, and some alterations, is the history of the definition of philosophy as outlined in the work at hand. The conclusion to which the authors arrive is worth noting. Two notions, more or less connected, they find to be the result of the work done by modern philosophy: (1) Philosophy is the science of sciences, the science of the *a priori* laws of thought and Being; (2) Philosophy is the science of the human mind. It is distinguished from other sciences by two of its data: (*a*) the fact of consciousness, in which the subjective is opposed to the objective—whence Psychology; (*b*) the notion of the universal, or of unity, to which all the other sciences are subjected even while they seem to contradict it—whence Metaphysics. Philosophy has oscillated between these two points of view for two centuries. Many different ways of reconciling them have been proposed. Kant discovered the *a priori* laws through the criticism of mind; Cousin admits these laws as laws of consciousness. Biran, going deeper, deduces them like Fichte, but in a different manner, from the reflective analysis of the Ego. In short, that there is a necessary connection between these two notions is proved by the fact that every great philosopher has had a system of metaphysics as well as of psychology. Philosophy may not be justified by her children, but to philosophize, to interpret the world of reality as a rational system, to see it in the light of universal principles is an imperative demand laid by nature on the human spirit, and to that demand there must be a supply.

Criticisms and Notes.

A HISTORY OF THE PROBLEMS OF PHILOSOPHY. By Paul Janet and Gabriel Seailles. Translated by Ada Monahan, edited by Henry Jones, LL.D. Vols. I and II. London: Macmillan & Co., Limited. New York: The Macmillan Company, 1903. Pp. xxvii—389, xiii—375.

HANDBOOK OF THE HISTORY OF PHILOSOPHY. By Dr. Albert Stöckl. Part II. Scholastic Philosophy. Translated by T. A. Finlay, S. J., M. A. Dublin: Fallon & Co., Ltd., 1903. Pp. 287-446.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London: Ginn & Company, Publishers. The Athenæum Press, 1903. Pp. x—674.

No, these are not the books you will want, my studious reader, as companions in your summer outing. Were they at your elbow, you would not allow them the precious space of the holiday trunk. Not that they are dry or tedious or unfit for the torrid season, but just because you are persuaded that books on philosophy are ill-suited to vacation environments and conditions. Well, be this as it may, you will want them surely when you return refreshed and vigorous to your library, and possibly you will then think kindly of the reviewer for having brought them to your notice even at this unseasonable season.

Some illustration of the *History of the Problems of Philosophy* is given in the present number of the REVIEW. Suffice it here to outline the general character of the work and to register a note or two of criticism. First of all the work is *unique* in this that it attempts a history of the central *problems*, and not, like others of its class, a history of *systems*. Probably Windelband's *History of Philosophy* comes nearest to it in scope and method. Whilst, however, the latter follows the general historical march of philosophy, noting the central problems as they develop in successive epochs, the present work traces the historical evolution of the individual problems of philosophy from their inception onwards to our day. The problems selected fall under the headings, Psychology (Vol. I), Ethics, Metaphysics, and Theodicy (Vol. II).

After a survey of the history of the definition of philosophy and an historical sketch of the psychological problem, the special topics

[1] Macmillan and Co. 1901.

of psychology taken up in order are these: The senses and external perception, reason, memory, the associatiom of ideas, language, the feelings, freedom, habit. *Ethics* furnishes simply its general problem in ancient and in modern times; *Theodicy*, the religious problem, ancient and modern likewise, and the problem of a future life; *Metaphysics* offers the questions centering on scepticism and certitude, matter, mind, and the relations between them. Obviously not *all* the problems of philosophy come under these captions, and the terms "the psychological problem," the "ethical problem," and "the religious problem" are somewhat vague. It is not, however, what the authors have *not* done that gives them a claim on the student's consideration. That they have accomplished a great deal quantitatively and qualitatively every one will admit who looks carefully through the work. That the translators have succeeded in reflecting the perspicuity of thought of which the French is so felicitous a medium, and at the same time eliminated so successfully the vestiges of a foreign idiom, adds not a little to the value of the version. Some may dispute the wisdom of omitting from the translation the chapters of the original on *La Vie Animale*, *Le Problème de la Conscience*, and several other portions, yet in this connection likewise it is the positive that is valuable, and we can get along without the rest.

Though we have praise for the work as a whole and for much of its detail, there are some things in it—more than we can here indicate—after which we find ourselves putting interrogation marks. For instance, after this: Aristotle's "science of individual souls was not the science of the human soul, for it was dependent on his metaphysical theory of the four causes, as well as on his physics." (P. 32.) Aristotle's psychology was the science of the human soul regarded as the vital principle of the human organism. Why his science thus conceived was not a science because "dependent on his metaphysical theory," or "on his physics," is not apparent, unless the term *science* is to be restricted to a mere description and classification of phenomena. Surely every natural science depends on some "metaphysical theory" and on some "physics."

Elsewhere we find that "though induction may enable us to ascertain the constant relation between phenomena, it can in no case enable us to reach substance through phenomena" (p. 41). If this means that induction cannot enable us to reach substance *apart* from phenomena, or to reach a *distinct* and *complete* concept of substance as such, we have no fault to find with the statement; but if it mean that

induction cannot enable us to reach a *clear* concept of substance as distinct from *transient* phenomena and as the intrinsic ground of the *permanent*, then we must object to the assertion as conflicting with common sense, critical experience, and the nature of the intellect as an intuitive faculty.

We suspect that this is the authors' meaning, and that their philosophy is phenomenalism, empiricism, which is logically, of course, materialism; though M. Janet, we know, from his other works, would repudiate the latter appellative. In confirmation of our suspicion we may cite the following: "No doubt physical facts are only the subjective side of physiological facts; but we may say at the same time, and with still more truth, since psychical facts are the only ones we know immediately, that physical facts are the objective side of psychical facts. By the very fact of our perceiving it, the object brings us back to the subject, the world of thought" (p. 46).

Waiving the confident *no doubt* introducing this passage, we might ask, if physiological or physical facts are material, what can their "other side" be but material? And if that other side—the psychical—the thought—be material, we have no power of discerning the supermaterial, and materialism must be our philosophical standpoint.

When we meet with expressions like the following we are apt to suspect that the author's acquaintance with Scholasticism is not very intimate: "The thinkers of the Middle Ages contributed no new idea . . . in philosophy" (p. 34). The Schoolmen adopted the Epicurean theory of representative ideas, which they ascribed to Aristotle. They thought that by the forms of objects he meant their images, their εἴδωλα, and they endeavored to reconcile this hypothesis with the spirituality of the soul. Objects emit images, forms (*species*), and these forms are, so to speak, their substitutes (*vicarios*); but since they emanate from matter, they must be material. How then do these corporeal forms act on the incorporeal soul? First, they affect the organs physically, and then they are *species impressae*; and the mind afterwards, by its own activity, transforms them into *species expressae*—that is to say, species drawn from the organs and spiritualized (p. 57). This description of Scholastic Epistemology might apply to the theories of some of the early and later Schoolmen, but is misleading and false when connected with the teaching of St. Thomas and the other great doctors of the thirteenth century. The authors could have found the subject more perfectly and truly set forth in any of the scores of scholastic text-books existing in French or Latin.

Though the literature of philosophy in English produced by Catholic hands is not extensive, yet in recent times there are evidences of increasing activity in this direction. What it lacks in extent, however, is in a manner made good by content. *The Stonyhurst Series* and Harper's *Metaphysics of the School* (though incomplete) are productions in which Catholics may take some pride. The great want heretofore has been a History of Philosophy. Students who have not a command of French or German must gather their information in this important department from works by non-Catholics, which, however excellent in some respects, are quite unreliable in their treatment of mediæval Scholasticism, while they simply ignore its later revival and development and know nothing whatsoever of recent Catholic philosophy. It had been hoped that a volume would be devoted to it in the *Stonyhurst Series*, but, failing that, students were looking eagerly for Father Finlay's translation of Stöckl's *Lehrbuch*. The portion of the latter work devoted to the history of *ancient philosophy* appeared in 1887, and that occupied with Scholasticism, cited above, has just been completed. Nothing need here be said in praise of Stöckl's well-known work. Suffice it to say that Father Finlay has accomplished his singularly difficult task with remarkable success. In rendering the portion of Stöckl that treats of modern philosophy it is to be hoped that he will supplement the original with an account of the recent philosophical movements, especially in England and France, and include likewise a fuller bibliography. The Catholic student will then be provided with a reliable and comprehensive source of reference.

He will not, however, be obliged to depend on this alone, since in the *History of Philosophy* by Doctor Turner, professor in the diocesan Seminary of St. Paul, Minn., he has a work that is at once complete, philosophic, up-to-date, well written, *bien documenté*, as the French say, and from a material viewpoint attractively published. (1) It is *complete*. Besides the general ground covered by works of the kind it includes at the start a sketch of Oriental systems and at the finish some account of *American Philosophy* and also of *Neo-Scholasticism*—matters that are obviously of special interest at the present time. (2) It is *philosophical;* it traces the genetic connections between systems, schools and doctrines and estimates their value on the general evolution of philosophy. Witness in this respect the closing chapter, in which the general laws of philosophical development are unfolded with singular insight and felicity. (3) It is *up-to-*

date; it takes account of the actual philosophical movements abroad and at home. (4) It is well *documented;* its bibliographical references are abundant and point to still further supplies for those who desire them.

It need hardly be said that the author had particularly in mind to supply what one misses in every work of the kind written by a non-Catholic hand—*i. e.*, to give a comprehensive account of Scholasticism. About a third of the book is given to this much neglected and misunderstood subject. Some may regret that spatial limitations require so condensed an account of present-day philosophy both within and without the Church, and, in the latter connection, the omission of such important names as Gutberlet and the *Philosophisches Jahrbuch*, Commer and the *Jahrbuch für Philosophie und spec. Theologie*, Peillaube and the *Revue de Philosophie*, Blanc, Urraburú and his mammoth work, to say nothing of William Ward, Lilly, and some others. These, however, may find a place in a subsequent edition which is sure to come, and soon, since the work cannot fail of the function for which it is so thoroughly adapted, of taking its place as a text-book in the seminary and the Catholic college.

THE NEW CENTURY CATHOLIC SERIES OF READERS. First and Second Readers. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 112 and 144.

Every serious teacher who regards his task not as a profession merely but as a vocation—and this is the wide distinction which ordinarily places our Religious Orders high above the category of the guild of secular teachers—will realize the great importance of systematic impressions made upon the young child at its first entrance into school. The little Primer which soon becomes the child's daily companion, is for it the written expression of everything good and true. Even the teacher is more or less guided by the lessons in the book, and bound to develop the images and hence the ideals which the Reader suggests to the young mind. These images and ideals must not lead the child to admire anything which is not truly admirable. Whether instruction be drawn from the things of nature, as God made them, or from the laws and precepts which regulate the right use of the beautiful and helpful things which God has placed within reach of the child, in every case the best and the truest should become the standard which it is taught to follow. In the wake of that standard goes spontaneously the education of taste and of those moral qualities whence the noblest type of life is developed.

Within the last few years there has been a great change in the manner of teaching; and the general improvement in educational methods of instruction has naturally led to a great improvement in school books of every description. Our public-school readers claim exceptional merit in typography and choice of illustrations. Yet the subject-matter is often so neutral, so confined to what furnishes at best a purely external culture, that instruction rather than real education is thereby imparted. This teaching leaves the heart void, while the mind is furnished with curious things that minister to the cleverness which one finds in the well-trained animal. But it is also possible that a school book which rightly makes religion the basis of true education, so disposes of the material for instruction as to build a faulty edifice upon a good foundation. In such cases it is often apparent that the dominant motive for making the book is a desire on the part of the publisher to cater to the personal tastes of prospective patrons so as to make of his school-series "a success." Whether such a course, when adopted by a Catholic publisher, is ever wise, even from the business point of view, we do not care to inquire; but, we may congratulate ourselves that we have publishers who, whilst fully alive to their own business interests, know how to select their material with all the discrimination which a conscientious view of the matter inspires. It remains for the practical teacher to test the use of these new Readers which the Benziger Brothers have prepared with much care and with evident attention to the needs of Catholic children. But in the meantime we are free to say without any reserve, that in matter and form, in every detail of mechanical execution these Readers completely answer to the ideal which a Catholic teacher must have before him when choosing his tools in the first reading classes of the school. A Reader is, of course, not a Catechism; but the lessons of the former, if not strictly religious, should be characterized by that Catholic atmosphere which serves as the purest medium of true culture. This is here done. The illustrations, frequently designed in attractive polychrome so as to fasten the child's interest by the play of rich color, are well selected; they keep eyes and mind in proper sympathy with the heart of the young Christian, which it is the educator's first duty to fashion according to the perfect Christian pattern. We would advise every teacher to make an unbiased test of what seems to us an exceptionally good series of Readers for the two primary classes of our Catholic schools. A third Reader is announced by the same firm.

ILLUSTRIERTE GESCHICHTE DER DEUTSCHEN LITTERATUR. Von Professor Dr. Anselm Salzer. München: Allgemeine Verlags-Gesellschaft. Vollständig in 20 Lieferungen a 1 Mark. Gesamtpreis, broschiert, 20 Mark. Lieferungen I—II.

A history of German literature from the Catholic point of view—that is to say, free from those singularly tenacious prejudices which notably since the time of the so-called Reformation characterize popular historical criticism—is a most welcome addition to the store of national belletristics. There have been indeed admirable workers in this field, to mention only such writers among the more recent exponents of national literary thought as Gietmann and Baumgarten; yet these, whilst they have exploited particular phases of that thought with admirable skill, take us into over-much detail, and pretend rather to cater to the literary specialist than to the ordinary reader. Brugier and Lindemann are the only works which could really lay claim to the title of "Litteraturgeschichte," in the popular sense of the word; but they were written with a view of serving as text-books in the higher classes of Catholic colleges, and do not sufficiently appeal, by their form at least, to the average student of polite literature. There was still wanting a work that would give standard expression, in attractive form, like Robert König's *Litteraturgeschichte* representing the Protestant point of view, to a Catholic appreciation of the best products of national literary culture.

That want is being filled, and in a manner which promises the utmost satisfaction, by the present serial publication of the history of German literature, under the editorship of Dr. Salzer. In a style at once attractive and nervy he traces the beginnings and gradual growth among the ancient Teutons of the native poetic longing expressed in the rude music of rhythm and rhyme, followed by the mingling with an influx of classic education from the South, and perfected through the varying play of genius in the fresh atmosphere of a newborn liberty, so as to form a permanent national ideal. Goth, Vandal, Burgundian, and Frank have each contributed their share to this new civilizing power, which with the coming of Christianity is ennobled and strengthened by the energy of a divine wisdom and a deeper "minne" than ever went from heart to heart before. The first two instalments carry us into the middle of the tenth century, where the classic sources divide into distinctly monastic and secular though Christian forms of popular literature, creating in their season that charming bloom of chivalry and noble art which brought forth the fruit of Christian

genius in every department of art and science, a truth attested by the masterpieces of the succeeding "dark ages," which remain still unsurpassed in grandeur of conception and perfect mastership of execution, wherever noble aspirations and genuine worth are admired throughout the length and breadth of the civilized world.

That which gives a unique value to this series is, however, the superb furnishing of the illustrations. These are for the most part fac-simile reproductions of the literary monuments described in the text; they are frequently in colors and always in the best manner of typographical utterance. The polychrome process is used for the full-page pictures of authors and famous scenes in the world of books. The Catholic reader will see with decided satisfaction that by the side of Goethe and Schiller are represented the equally fine portraits of such masters as Fred. Will. Weber, the author of that matchless epic "Dreizehnlinden," which has in the comparatively short space of time since its publication passed far beyond the hundredth edition.

The series is to be complete in twenty numbers, issued at intervals of about one month. What we have seen thus far merits in every respect the favorable attention of all patrons of German letters.

INTRODUCTION AUX ÉTUDES HISTORIQUES. Par Ch. Langlois et Ch. Leignobos. Deuxième ed. Pp. xviii-308. Paris: Hachette et Cie. Prix, 3.50 fr.

The present volume will prove useful to historians and students of history. For the former it traces the lines on which historical investigation and construction must be conducted; to the latter it furnishes the means of controlling and testing the verdicts and statements of historians. The volume is divided into three books, the first of which deals with the general mental equipment of the historian. The second sets forth the analytical process of research, treating in several subdivisions of the external and internal criticism of documents. The third is devoted to the synthetical operations or methods and forms of historical construction and exposition.

The book is written in an altogether judicial spirit, establishing historical certainty on the basis of sober and conscientious criticism; and yet it appears to us that the author unduly limits its competency when he denies it the power to demonstrate the existence of a miracle. His assertion that nearly all the documents relating to miraculous facts are subject to suspicion from motives suggested by what has been called external criticism, is evidently untrue. Not less false is the

statement that to science must lie the final appeal in questions concerning the matter of miracles. This view is but a phase of the author's autometaphysical, and, consequently, auto-theistical convictions. The same bias prompts the author to reject what is styled the Philosophy of History, on the ground that there is no uniform and permanent subject of historical evolution. This is true from the positivist point of view. In our thought there is a principle of unity in the human race and there is a purpose in history, ruled by a super-historical, eternal mind and power. St. Paul gives us the most sublime philosophical interpretation of the seemingly incoherent events in the history of mankind, in his memorable discourse to the Athenians in Acts 17: 26, 27. The current suspicion that Philosophy of History is not quite what it pretends to be may have some legitimate foundation, for in this, as in every large field of synthesis, it frequently occurs that lofty speculation is made to cover fatal inaccuracies and ignorance of details.

Making due allowances for the author's standpoint, the book is a satisfactory exposition of the subject with which it deals. Even for the reader who does not intend to take up history as a professional study there is enough to interest him, inasmuch as he gains an insight into the complicated apparatus of historical criticism. The student is apt to derive the lesson of being cautious in adopting conclusions that have not undergone the crucial processes of minute and exact historical investigation. X. M.

THE FIRST BIBLE. By Colonel C. R. Conder, LL.D., M.R.A.S., R.E. (Edinburgh and London: William Blackwood & Sons. Pp. 242. Price, 5s.)

Seven years ago Colonel Conder put forward in his *The Bible and the East*, more by way of suggestion than of elaborate demonstration, the theory that "the first records of the Hebrews were written on tablets and in cuneiform script." He now develops his view at considerable length. No one can deny his ability and right to speak, however much they may dispute his conclusions. The theory is, to put it at the lowest, novel and interesting. If it finally wins its way to general acceptance, it will revolutionize modern Biblical research and relegate to the lumber-room of antiquities the much-vaunted results of the Higher Criticism made in Germany. For, although primarily conceived with the Pentateuch, it is also applicable to other of the historical books. To quote the author: "Anything like a

radical reëditing of the ancient texts, by later writers, is not only not indicated by any documentary evidence, but may be safely regarded as foreign to the spirit of Oriental literature from the earliest to the latest ages," assuming, that is to say, that the hypothesis defended by him is correct. In his chapter on "The Bible in Bricks," he reviews various cuneiform scripts with the object of showing that a close examination of them will adequately explain the differences in the MSS. of the Old Testament,[1] *e. g.*, Second Book of Samuel 8 : 18 (*cf.* 1 Paralipom. 18 : 17)—on which the critics build their hypotheses. He argues that "it is certain that the Hebrews used clay tablets down to the time of the Captivity, side by side with scrolls in later times"—a theory inconsistent with the complicated editing of different MSS. advanced by Higher Critics. In particular, Colonel Conder criticises severely Dr. Driver's "Authority and Archæology."[2]

Up to the present time conservative Biblical scholars have been at one with the advanced school in assuming that the earliest Hebrew writings were in manuscript and alphabetical form. For this there is absolutely no proof forthcoming. Colonel Conder shows from the recent discoveries of some three hundred clay tablets at Tel-el-Amarna on the Nile (dating from B. C. 1500), that in the Mosaic era the Babylonian script was in general use throughout Western Asia. He is convinced that the primitive Hebrew records took this form until about B. C. 600, whereas there was no Hebrew alphabet until four hundred years later. Just as Ernest Rénan's theory, advanced in his *Histoire du Peuple d' Israel*, that the art of writing did not exist at the time of the Exodus, and consequently that the Israelites possessed no

[1] See especially Chapter 5 and Appendix 1 where these historical and chronological variations are considered at length.

[2] According to Dr. Driver, "the Hebrew historiographer is essentially a compiler or arranger of preëxisting documents; he is not himself an original author." He gives as examples of these compilations certain of the legal codes and portions of the historical narrative (*e. g.*, the account of the fight between the Israelites and Amalek), which, he maintains, were embodied "in a written shape" during the Mosaic era. Colonel Conder's position may be summarized in the statement that these "preëxisting documents" consisted of clay tablets covered with cuneiform writing. It should be added that he denies *in toto* "anything like a radical reediting of the ancient text," asserting, *e. g.*, that "the Law has come down to us substantially as it must have existed at least as early as B. C. 250." Internal evidence (such as discrepancies of style) on which the critics build their theories, is dismissed by him with the *dictum* that "*it is a question not of authorship but of script*," *i. e.*, transcription.

authentic literature of that date, was disproved by the coming to light at Amarna of the lengthy correspondence on a variety of topics that passed between Amenophis III and Amenophis IV, kings of Egypt, and the subject princes and viceroys of the regions westward and northward, some 1400 years B. C.,[3] so from the fact that the discovered Egyptian literature was written on tablets in cuneiform writing is deduced the further conclusion, that the Israelites adopted the older form for their early literature.

In one of the most interesting and fullest parts of his book Colonel Conder gives a long genealogical chart of alphabets (the Hittite, the Phœnician, the Hebrew, the Aramaic, the Greek) supplemented by tables showing the different types of letters used by ancient languages. There is also given a brief but accurate account of those languages (the Assyrian, the Akkadian, Aramaic, and Hebrew), followed later by a good description of the cuneiform script. According to the author the letters of the Hebrew alphabet first occur in the time of David. It was originally used for commercial purposes, while the older form of writing—the cuneiform—possessed a mere literary character. The two continued to exist side by side (much in the same way as Latin, the language of the educated and the vehicle of the written expression of their thought, and early English, the language of the common folk in mediæval times) until the reign of Hezekiah, when his "scribes copied out" into Hebrew characters the early records written in cuneiform script. He maintains that the Ten

[3] *Cf.* Archbishop W. Smith, *The Book of Moses*, vol. 1, p. 17: "To the time of Moses belongs the papyrus Harris, entitled 'The Record of Rameses III.'" And H. S. Williams, M.D., B.Sc., states with reference to discoveries of Babylonian and Assyrian records, that "We have here documents in abundance that deal specifically with events more or less referred to in the Bible. The record of kings whose names hitherto were known to us only through Bible references has been found in the ruins of Nineveh and Babylon, and personages hitherto but shadowy now step forth as clearly into the light of history as an Alexander or a Cæsar." (Prefatory essay to vol. 27 of *Encycl. Britannica*, p. 13). "As, one after another, the various tablets and cylinders and annalistic tablets have been translated, it has become increasingly clear that here are almost inexhaustible fountains of knowledge, and that, sooner or later, it may be possible to check the Hebrew accounts of the most important periods of their history with contemporaneous accounts written from another point of view." (*Ibid.*, p. 14.) "The general agreement everywhere between the Hebrew accounts and contemporaneous records from Mesopotamia proves beyond cavil that, broadly speaking, the Bible accounts are historically true, and were written by persons who in the main had access to contemporaneous documents." (*Ibid.* p. 15.)

Commandments given on Sinai were inscribed, in accordance with contemporaneous custom, on clay tablets in this primitive cuneiform writing. The frontispiece of his book is a representation of the Decalogue, on the two sides (the obverse and reverse) of a small double table, in cuneiform after the manner of mediæval pictures. Colonel Conder argues that the Old Testament (*e. g.*, Jeremias 32 : 2 ; 2 Kings 18 : 26 ; 20 : 12) affords abundant illustrations of the prevalence of this mode of documentary communication *as late as the age of Isaias*, and that his theory throws light on many confusing problems. For example, if it be allowed that the MSS. of Old Testament books were *transcriptions* by more than one scribe from early cuneiform Babylonian script, it is easy to understand why the name of the same person or place should be given differently in different places, *e. g.*, "Azariah" and "Uzziah," "Achish" and "Abimelech." [4]

Similarly, the distinction between "Jahveh" and "Elohim" (the names of God), on which the Higher Critics have built such gigantic hypotheses as to the rival "Jahvistic" and "Elohistic" schools, disappears if it once be admitted that translators of the cuneiform characters into the Hebrew vernacular differently interpreted the original script. A word of praise is due to the care with which the author has drawn up a list of Scripture names written in cuneiform to show how readily they lend themselves to a different interpretation.

Before, however, this attempted explanation of discrepancies in the Biblical narrative can be accepted, it will be necessary to prove more conclusively the date of the Hebrew alphabet. On this point hinges Colonel Conder's whole argument. It is now generally believed by the best authorities that (to quote Archbishop W. Smith, *The Book of Moses*, vol. i, p. 14), "the system of hieroglyphics fully and philosophically developed, and containing all the needful phonetic, and even *alphabetic* elements, is written on monuments erected for more than a thousand years before Moses was born." The Egyptian Papyrus Harris, considered by Chabas [5] to be one of the most beautiful manuscripts in existence, bears witness to the fact that the Egyptians in the time of Moses used the alphabet, although it should be added that the Siloam inscription of B. C. 700 is the earliest *undisputed*

[4] By altering a short stroke within the first sign of the cuneiform script, Achish becomes Abimelech.

[5] Chabas, *Le Papyrus Magique Harris*, p. 2.

evidence of the *Hebrew* alphabet. It would seem, therefore, highly probable that the Israelites of the Exodus were acquainted with the alphabetical form of writing. On the other hand, it is equally, if not more, probable[6] that the cuneiform script, in which signs take the place of syllables, was well known to them, and the accumulation of evidence collected by Colonel Conder tends to lead us to the belief that they employed it for their earliest documents. It should be observed, however, that he contents himself with the cautious statement that they "appear" to have used the cuneiform characters. The notes, which display the ripe fruits of careful study, give an additional value to the work. Mr. John's note on the term "J. T. S." (on page 180) and the author's own note on "Legal" (p. 149) are among the best. Whether or not the arguments win conviction from the reader, they provide much matter for serious thought. The book should be in the hands of every Biblical student.

ENGLAND'S CARDINALS. With an Appendix showing the Reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster. By Dudley Baxter. London: Burns & Oates. Pp. iii—98.

This is, on the whole, a disappointing book. We gather from the brief preface that it is mainly a reprint of sundry slight newspaper articles, and as such has all the faults of incompleteness,[1] lack of true proportion, and a cheap, slipshoddy style that one would be led to expect. Mr. Baxter would have been better advised had he either entirely rewritten at much greater length his *Lives* on the basis of the material he had already collected, or, were that too ambitious an undertaking, merely contented himself with a succinct history of the most important of the English Cardinals. He gives such scanty information about many of the subjects of his memoirs that it is difficult to see why he included them at all in his work. For example, the three-quarters of a page devoted to Cardinal Boso Breakspear (nephew of Adrian IV), or to Cardinal Curzon, and the still smaller space concerned with Cardinal Hugh of Evesham, do not materially increase our stock of knowledge.

[6] The *earliest alphabet extant* is inscribed in Phœnician letters on the "Moabite Stone," dating only from *B. C. 900*. The language is Moabite (a dialect of Hebrew).

[1] Mr. Baxter admits that his treatment of the Benedictine English Cardinals is incomplete, but it is a poor excuse to refer the patient reader to an old number of the *Downside Review* for fuller information.

Again, it is hardly illuminative to learn that Edward I "wrote from St. Andrew's thanking the Supreme Pontiff (Benedict IX, for creating Winterbourne a Cardinal); however, for the present, he could not spare his chaplain's valuable services at Court"—a sentence which seems out of place, and has a strangely modern ring about it.

We miss any analysis of character or judicial weighing of motives, in the inadequate sketch of such a complex personage as Cardinal Wolsey, or in the equally meagre articles which treat of Blessed John Fisher, Cardinal Manning, and Cardinal Newman. Mr. Baxter contents himself with a dry narration of facts which, at least in the case of the better-known figures of his book, must be already sufficiently well-known not to need recapitulation.

We must also confess to serious doubts about the author's fitness for the task he has voluntarily undertaken. He does not show much familiarity with standard writers on the subjects of which he treats. *The Dictionary of National Biography* and stray articles in the *Dublin Review* would seem to constitute the sum-total of his authorities. The absence of all reference in the life of Cardinal Wolsey to Father Ethelred Taunton's painstaking work—one that no careful historian can now afford to ignore—is, we fear, only typical of the poverty of Mr. Baxter's equipment elsewhere.

His lack of historical proportion is especially evident in the latter part of the volume where actually more space is devoted to Cardinal Edward Howard, the ex-Guardsman, than to Cardinal Wiseman, Cardinal Manning, or Cardinal Newman (who is, however, treated sympathetically and with some insight); while the sketch of Cardinal Vaughan (who in the ten or eleven years of his Archiepiscopate can hardly be said to have increased the stock of ecclesiastical history to the same extent as his predecessors, or as the more illustrious Oratorian of Edgbaston), is one of the longest in the book.

Nor can it be truthfully said that the beauty of Mr. Baxter's literary style will compensate for defects in the matter. It smacks throughout of journalese; it possesses no air whatever of distinction; there is a free sprinkling of Italian or Latin words and phrases over the pages where English would have fittingly done their work (*e. g.* "our indefatigable *Eminenza*," "a Prince of the *Sacrosancta Romana Ecclesia*," "this veritable *Eminenza* of England," etc.); the language is as trite and commonplace as the sentiments to which it gives expression are bald; and we notice more than once the use of the split-infinitive abhorred by every conscientious reviewer.

While we have felt it right to dwell severely on the shortcomings of Mr. Baxter's work, lest it should be thought to possess an exaggerated importance, which it conspicuously lacks, it would be unfair to deny that it has certain merits of its own. Its very shortness and simplicity may commend it to the young or the uncultured who prefer facts to subtle analysis of character, and do not care for learned footnotes or elaborate references to contemporary or later authorities, so long as the matter is readable. Again, there is a good deal of interesting information scattered over the pages. In particular, the lives of Cardinal Pole and of the Prince Cardinal Stuart cannot fail to instruct the youthful reader. In the case of the former member of the English blood-royal, we have all the main facts of his life stated in their chronological order clearly and without unnecessary verbiage: his eduation at Oxford and Padua under the patronage of his royal kinsman, Henry VIII; the offer made to him by the latter, on Wolsey's disgrace, of the Archbishopric of York; his creation as Cardinal Deacon at the Christmas Consistory of 1536; his presence at the Council of Trent, of which he was one of the Legatine Presidents; his abortive election to the Papacy upon the demise of his friend and patron, Paul III; his famous journey to England as Papal Legate *a latere* for the purpose of reconciling the country to the Apostolic See, and of subsequently restoring lapsed ecclesiastical discipline; his appointment to the Primatial See of Canterbury; his death amid the gathering clouds that obscured the lightness of the revival of Catholicism under Mary, who died on the same day, November 17, 1558; and his burial in Canterbury Cathedral, near the site of St. Thomas' world-famous shrine —the spot being marked to-day by a painted panel placed above the decayed tomb by his present successor in the headship of the Catholic body in England, Cardinal Vaughan.

The strangely pathetic history of Cardinal York, the last of the Stuarts, is also well told, alike in its earlier and later dissimilar periods. Second son of the titular James III, he was born in Rome in 1725, and, twenty years later, journeyed to Paris after the victory of Preston Pans with a view to coöperating with the ill-fated expedition of '45 of his elder brother, "Bonnie Prince Charlie." After the catastrophe of Culloden, he abandoned the world for the priesthood, and in 1747 was created Cardinal Deacon by Benedict XIV. Later, he successively became Cardinal Priest, Cardinal Bishop of Frascati, and finally Dean of the Sacred College. The Revolution drove him from Rome to Venice, where he was reduced to poverty until George

III, the *de facto* King of England, gave a handsome annuity to the *de jure* King "Henry IX." He returned to Frascati in the early part of the nineteenth century, and on the 13th of July, 1807, died in peace, never ceasing to the end to uphold his claim to the throne of England. Other more or less well-known English Cardinals whose lives are sketched in the book with varying success, are Cardinal Breakspear (afterwards Pope Adrian IV), Stephen Langton, Prince Henry Beaufort, John Morton, William Allen, Philip Howard, and Thomas Weld. The few photogravures that face several of the Cardinals are handsome, the one of Cardinal Newman in his venerable old age being especially noteworthy; but we are surprised to find none of the Blessed John Fisher (of whom we might reasonably look for a copy since we have Holbein's celebrated portrait of him), or of Cardinal Wiseman, or Cardinal Manning.

PSYCHOLOGY. By Michael Maher, S.J. Fifth Edition. Stonyhurst Philosophical Series. London, New York, and Bombay: Longmans, Green & Co. 1903. Pp. xix—610.

PRAELECTIONES PHILOSOPHIAE SCHOLASTICAE tironibus facili methodo instituendis accommodatæ. Auctore P. Germano A. S. Stanislas, C.P. Vol. I. Neo-Eboraci: Fr. Pustet et Soc. 1903. Pp. 489.

It is a gratifying tribute to the sterling value of Father Maher's *Psychology*, that the fourth edition, containing three thousand copies, has been exhausted within the comparatively short space of two years. The present edition is improved by some verbal changes and corrections, and the section on the muscular sense has been rewritten so as to introduce a discussion of the well-known controversy on that subject. The most important addition, however, is in the *Supplement*, containing the author's reply to Mr. Mallock's criticism which, under the title *Religion and Science*, appeared in the *Fortnightly Review* of November, 1901. For the rest the book is too well known to educated readers, Catholics as well as non-Catholics, to require further commendation. It is easily the most solid and at the same time most readable book on its subject in the English language.

We take occasion here to call the attention of readers interested in works of the kind to the recent *Praelectiones Philosophiae Scholasticae* cited above. Books of this category are often dismissed from notice on the supposition that "they are all the same;" and indeed, if identity of general subject-matter with its kindred be a sufficient

ground for such dismissal, the work at hand may well deserve such a fate. However, there are some special points for which these prelections merit a hearing. Some of them are signified in the title *tironibus facili methodo instituendis accommodatae;* and certainly, if a facile method can accommodate scholasticism to the tyro's capacity, the author has solved the problem, for no method could be clearer or more orderly.

The subject-matter of the present volume, embracing Logic and Ideology, is divided into sixty-one lectures. Each of these is clearly subdivided into its salient parts, and each is followed by an epilogue wherein the whole is summarized and made visible to a glance. Each chapter, moreover, into which the general matter is parted has its appended list of *auctores consulendi*. Two useful features as regards the matter deserve mention. The first is an introductory lecture on the history of philosophy, which gives the student a certain orientation in respect to philosophy in general. The second is the appended elenchus of *adagia peripatetica*, in which the pithy epigrams and distinctions so common with scholastic authors are briefly explained.

To students and professors of philosophy, especially to those contemplating a change of text-book, we would strongly urge the claims of this work. It should be noted that the present volume contains but a third of the full course. A second volume, comprising Ontology and Cosmology, is in press. A third, on Theodicy and Ethics, *proxime sequetur*, which will be followed in turn by a *Summula* of the entire work.

SCOTTISH PHILOSOPHY, in its National Development. By Henry Laurie, LL.D. New York: The Macmillan Company; Glasgow: James Maclehose and Sons. 1902. Pp. 344.

The close intercommunication of modern nations renders it extremely difficult to disengage the influences that mould each into its characteristic form. This is especially the case when there is question of determining the causes that shape a nation's philosophy, for here the forces are infinitely subtle and elusive. It would be too much to say that Professor Laurie has in the present volume unravelled the philosophy of Scottish Philosophy, but he has gone far in this direction by bringing together under one survey much of the material from which such a philosophy must needs be wrought, if it is to be produced at all. Beginning with Francis Hutcheson (1694–1746) he has described the life and work of the Scottish philosophers down

to the present day. The biographical elements stimulate the reader's interest, and the expository afford a fair insight into the various systems of thought and conduct. The natural sanity of common sense is seen to be a characteristic of Scottish thinking on the whole. What rich stores it might have added to the old philosophy, in whose continuation there alone is hope of real progress, if "the Ancient Kingdom" had remained loyal to the ancient faith! Another trait is its radical distrust of reason and its final appeal to instinctive faith in human faculty. This, however, is not the expression of the Scottish mind as such, but the outcome of its Protestantism, whose inconsistency is nowhere so patent as in its constituting individual reason arbiter of the supernatural whilst denying it final validity in the natural order.

THE TRUE GROUND OF FAITH. Five Sermons Preached in the Cathedral Church of Bangor. By the Rev. R. S. Mylne, M.A., B.C.L., F.S.A. (Scots). With a Preface by Canon Benham, D.D. London: Elliott Stock. Pp. xi—90.

This is a volume of Anglican sermons well above the average, adorned with a beautiful reproduction of Sodonia's celebrated painting in the church of San Domenico, Siena, of the swoon of St. Catherine in the arms of her religious, with Christ above in glory. Each sermon has prefixed to it a summary of its argument. Thus the opening one on "The Word of God" is condensed in this wise: "The word of God endures evermore, and the revelation of God is the anchor of hope for the soul of man."

I. The vision of Ezekiel.
II. The character of the Bible ever a witness of Jesus Christ.
III. The permanence of the Word.

This brief description of the line of thought followed by the preacher does scant justice to his eloquence and originality. He combines in a high degree descriptive power, depth of thought, and lucidity of expression. Take, for example, his comparison between the changefulness of man and the startling alternations of storm and sunshine in the inanimate realm of Nature. In a passage of singular beauty and force he speaks of "The wild storm-cloud on some chill autumnal morn lifting its dark head above the distant horizon of the topmost ridges of the eternal hills," only to be succeeded in a few short hours by the glorious sunlight and the blue sky, making "the wide world rejoice in the bright rays that now clothe the fair fields of

yellow corn, the purple moorland, and the green meadow. After the sharp biting storm there is fair weather, and all the people sing for joy." And he drives home the analogy between the scene he has been describing and the storms of human passion, raised by jealousy and fanned by false report, which die away at the uprising of the Sun of Righteousness.

A strong vein of poetry runs throughout the other sermons. Mr. Mylne is as familiar with Horace, Virgil, and Shakespeare, as with Tennyson, Longfellow, Keble, and Montgomery. But he is too fond of quoting almost *ad infinitum*, on the smallest provocation, hackneyed hymns remarkable neither for their thought nor metrical charm. He revels also in prose quotations ranging from St. Clement of Alexandria, St. Basil and St. Anselm, to Dean Milman, Leopold von Ranke, and Mrs. Jameson—some apter than others. One of the best is from a University sermon of Canon Liddon's on the wind-like action of the Divine Spirit. "The wind is an agent about whose proceedings we really know almost nothing. 'Thou hearest the sound thereof:' such is our Lord's concession to man's claim to knowledge . . . Does the wind, then, obey no rule; is it a mere symbol of unfettered caprice? Surely not. If, as the Psalmist sings, 'God bringeth the wind out of His treasures,' He acts, we may be sure, here as always, whether in nature or in grace, by some law, which His own perfections impose upon His action."

As befits an antiquarian of Mr. Mylne's reputation, his sermons show a good deal of the out-of-the-way erudition, *e. g.*, in the reference to the wish of Owain Gwynedd, a celebrated Cambrian Prince, to be buried beside the high altar of Bangor Cathedral.[1] Their doctrine belongs to the moderate Anglican school of the sober type of "the judicious Hooker" (whose definition of Baptism combining "incorporation into Christ" with the "saving grace of imputation which taketh away all former guiltiness," and "that infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life," is quoted with approval) and of Bishop Andrewes, the antagonist of Bellarmine.[2]

[1] *Cf.*, too the reference on p. 63 to the provision of the Justinian Code whereby Bishops had to visit monthly the State prisons to inquire into the offences of the prisoners. They were also empowered to close illegal prisons.

[2] Mr. Mylne's belief on the Eucharist would seem to be similar to that of Andrewes in his famous reply:—"Praesentiam credimus non minus quam vos veram: de modo praesentiæ nihil tenere definimus, addo; nec anxie inquirimus." (*Respons. ad Bellarm.*, pag. 13.)

This characteristic is especially manifested in the sermon on "The Primitive Church,"—that will-'o-the-wisp which has beguiled so many earnest souls into the quagmire of private judgment, the fruitful mother of religious doubt. Its early part on the birthday of the Church of Christ and the "high authority for episcopacy" might have come from the pen of a Catholic writer. But the treatment of the Sacraments towards the close is of the usual meagre Anglican description. Baptism is spoken of exclusively as the divinely appointed channel for Forgiveness of Sins. Dr. Mylne has neither thought nor remedy for *post*-Baptismal sins, except for a vague allusion to the Holy Eucharist as the "true completion of the spiritual life," whose foundation was laid in Baptism. He confuses in the same passage the Holy Communion with Confirmation—the Sacrament of the Holy Ghost who perfects in it, by His seven-fold dower of gifts, the work of grace begun at the Font. His touching allusion at the end of his sermon to the Viaticum of the Body and Blood of Christ strengthening and refreshing the soul "on the sad occasion of the last journey to the unknown world beyond the grave," makes the Catholic reader regret the absence of all reference to that most Scriptural of Sacraments—the Unction, which, together with "the prayer of faith," heals the sick man from the last traces of the infirmity of sin. Other of the sermons, however, notably those on "The Faith of Christ" (containing useful quotations from the Council of Trent and Cardinal Newman), and "The Cross of Christ," present excellent matter from both the doctrinal and devotional standpoint. The book deserves to be read.

TEXTS TO ILLUSTRATE A COURSE OF ELEMENTARY LECTURES ON GREEK PHILOSOPHY AFTER ARISTOTLE. By J. Adams, M.A. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. 70.

It is an obvious advantage not less on the side of the student's linguistic culture than on that of the subject-matter, for a professor to have the original texts of the philosophers upon which to base his lectures. A collection of such texts to illustrate a course of elementary lectures on the history of Greek philosophy from Thales to Aristotle was prepared by Professor Jackson some two years ago. A similar collection to illustrate the post-Aristotelian philosophy, is provided in this small volume by Professor Adams. The texts relate principally to Stoicism and Epicureanism, though the Academy, the Peripatetic School after Aristotle, and the elder Sceptics are also represented.

UEBER DEN EXISTENZIALBEGRIFF. Von Dr. Adolf Dyroff. Freiburg im Breisgau. B. Herder: St. Louis, Mo. 1902. Pp. 94. Price, $0.80 net.

DER GOTTESBEWEIS AUS DER BEWEGUNG. Von Simon Weber. Freiburg im Breisgau. B. Herder: St. Louis, Mo. 1902. Pp. 43. Price, $0.35 net.

Two brief treatises of importance for the special student of philosophy. The first is a critical study of the concept of existence. The relation of this concept to that of Being in general, of Reality, and of Actuality is explained, and its content investigated from a metaphysical and an epistemological standpoint. The origin of the concept is also discussed, the insufficiency in this respect both of mere experience and of a mere *a priori* intuition being noted, and the blending of memory with intellectual abstraction insisted on. Thirty pages of critical annotations with references to a hundred or more philosophical writers, mostly recent and German, may at least suggest the patient labor that has been put into the short opuscule.

It is well known that the text of the *Summa Contra Gentiles*, in which St. Thomas proves the existence of God from the phenomenon of motion, varies in different editions of his work. Thus in several editions the crucial sentences run thus: "Hoc quod a seipso ponitur moveri est primo motum: ergo ad quietem unius partis ejus NON sequitur quies totius;" whilst in several other editions it is given thus: "Hoc quod, etc.; sed (atqui) ad quietem unius partis ejus sequitur quies totius." It will readily appear, therefore, how the argument will vary according as one or the other reading is followed. Professor Weber in the brief critique whose title appears above, argues strongly in favor of the first reading—which, by the way, is the more common of the two, both on grounds of textual criticism and on the inherent trend of the argument.

Literary Chat.

Marshall and Son (London) are to publish Justin McCarthy's *Ireland and Her Story*, which is to complete the "Empire Series" issued by that firm. The Putnam's Sons (New York) have in press Dr. Thomas Addis Emmet's *Ireland Under English Rule*, to be ready for the centenary of Robert Emmet's death in September.

The June number of *La Nouvelle France* (Quebec) reprints the appreciative instruction which the Archbishop of Quebec sent to Mgr. L. A. Pâquet on the completion of the sixth volume of the *Commentaria in Summam Theologicam Divi Thomae*. It is a grand endorsement by an American Archbishop of the Scholastic Method recommended in the Encyclical *Aeterni Patris*.

The Arts in Early England, just issued by Dutton & Co., contains valuable information regarding British ecclesiastical architecture down to the time of the Norman Conquest.

President Roosevelt's typical utterances, collected from his public speeches and writings, have been translated into German; they make a handsome volume. (Brentano.)

Grant Duft's newly announced work, *Out of the Past*, contains an interesting chapter on Cardinal Manning and what Englishmen call the Catholic Reaction, which took place during the latter part of the last century.

The Rev. Dr. T. O'Mahony, of All Hallows, publishes through Gill and Son (Dublin) *Wreaths of Song from a Course of Divinity*. It is like his already known *Songs from Courses of Philosophy*, an eccentric but exquisite bit of literary workmanship. The author builds up a rhythmical score upon the Scriptural titles of God, "I Am," "Who Am," "All Holy," etc., and demonstrates the harmonious virtue of terms which to the ordinary mind are simple abstractions in monotone. The following snatches from the Prologue are a fair sample of the whole:

"Full oft an old word, thought-out, will afford
More truth than the reading of pages:
For, what is man's treasured thought-terming word
But the crystallized wisdom of ages?"

"Terms whose harmonics tell the truth,
That is the mystery
Of all man of the Absolute
May know and do and be."

Hero Stories from American History, published by the Athenæum Press (Ginn & Co.) is a good book for American boys, since the development of civic virtues is part of the education to be given in our Elementary Schools. But the book ought to suggest more than this to Catholic educators. We insist that the training of natural virtue must be supplemented by instilling genuine admiration for that supernatural heroism which rests upon self-conquest and self-denial from even nobler motives than success in matters that profit the commonwealth. Hence arises the necessity for our boys of having other books of "Hero Stories from History," that picture the grander and representative figures of Sacred and Ecclesiastical History. These might be done in similar fashion—that is to say, written in a simple, clear, and attractive style; laying stress on the incidents that make a Saint's life interesting

even to a boy. Such stories of true history must avoid all grotesque exaggeration and all things which seem on their face improbable, however readily a devout faith might otherwise accept them. The miraculous is undoubtedly an important and true element in such lives, but it does not always serve as an incentive to virtue. Whilst, therefore, miracles have a legitimate place in Hero Stories of Christian Saints, they are not the essential things, since they are not the things which we are expected to imitate. They are important in so far as they do indeed demonstrate that those who are so good as the Saints gain special favors and intercessory power with God. But what exercises the main educational influence is the fact that the Saints attained this favor and power by a steady development of noble character, by fidelity to Christian teaching. It is the goodness and the lasting reward, not the miraculous which results from heroic living, that needs be emphasized in the training of the young. Any method that insists on all kinds of wonders may instil a certain awe in the child, but with it goes frequently a tendency to credulity. There are any number of pious people who expect that God and the Saints work their miracles in our behalf when we ought to use our common sense and go about things smartly with some pain and sacrifice of ordinary comfort. They overload their stomachs or go to parties and catch cold, or they risk their position by their sharpness of tongue, and apply to St. Anthony to work a miracle to save them the trouble of it. It takes very little teaching to convince the child that, since God is omnipotent and supremely good, He may work miracles for His favorites when it is wise to do so; but it also takes a great deal of rough handling in later life to remove the superstitious notion from such as have learnt more about the miracles than about self-sacrifice, that God ought to work miracles for people who cry and pray but are too indolent to work out a difficulty by sticking to their duties. Let some one write Hero Lives of the Saints for our boys with that thought in mind.

Marion Brunowe publishes an interesting sketch of pastoral life, entitled *A Memoir of the Reverend Michael Glennon, Pioneer Priest of South Jersey*. It is a tribute of personal admiration by one who had special opportunities of observing and gathering details regarding a singularly active and versatile priest who lived in comparative retirement where little could be known of him except to a circle of intimate friends.

The *Catholic Truth Society of Philadelphia* publishes among its recent pamphlets a paper on Socialism, by the late Bishop James O'Connor, of Omaha. At the same time we receive from the *International Catholic Truth Society* a reprint of Pope Leo XIII's Encyclical on the "Condition of the Workman." Both are timely publications and might aptly be made the subject-matter of conferences, essays and debates in literary clubs, school societies, and college rooms—after the hot season.

A writer in *Harper's Weekly*, summing up the cost of elementary education in the United States during the year 1900–1901, and comparing it with the expenditure for a like purpose of all the States of Europe, finds that we pay almost three times as much for our education as is done by Europe. The enrollment in our elementary schools during the year specified was about *16,000,000*, out of *22,000,000* children of school age, at a cost of over *226,000,000* dollars, or twenty-two dollars for each child. The elementary schools of Europe teach about *45,000,000* children at a cost of *246,000,000* dollars. Expensive as our school system is it costs us less on the whole than our police system. Thus St. Louis, not by any means a "wild" city,

pays at a ratio of one dollar for the police to ninety-five cents for the schools. A rather instructive parallel.

Professor Shaler, of Harvard, has discovered that plants have a capacity for thought. It is a great pity, though the idea is not altogether new. If plants do think, they must, according to the generally received (Aristotelian) philosophy, also feel and have desires for the things which they comprehend as enjoyable; for the evidences which we have of the existence of sentient faculties in creatures demonstrate that apprehension and appetition invariably go together. So the poor plants must have been suffering (without our having known it) by the way we cut them, and put them on breakfast tables and so forth. But the discovery opens a new channel for generous benefactions. The establishment of antivivisectionist societies preventing the torturing of living flowers, and a new title, S. P. C. F., "Prevention of cruelty to flowers," is now in order. It is a deep subject, and the learned Dean of Lawrence Scientific School is reviving a theory most fruitful in this altruistic age.

There is no weakening in the literary enterprise of Catholic publishers in France, as is shown by the issue of the *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, of which the first number was published at the beginning of the year. The work is under the leading editorship of R. P. Dom Fernand Cabrol, Benedictine Prior of Farnborough in England, and is issued at uneven intervals in *fasciculi* of about 300 pages each. This, with the *Dictionnaire de Théologie Catholique*, begun in 1899, and the *Dictionnaire de la Bible* (1891), issued by the same firm (Letouzey et Ané, Paris), should keep a French priest up to date in his profession. Both these publications are almost exclusively patronized by students of theology. The current *Revue d'Histoire Ecclésiastique* (Louvain), in a paper modestly styled *Note Papyrologique*, by F. Mayence, gives an annotated list of the different papyrus documents which, bearing upon the sacred writings of the Old and New Testaments and kindred illustrative texts, are to be found in the various libraries and archives of Europe and America. In view of the newly established science of papyrology this catalogue is of unusual value to the student of Christian apologetics.

The second number of *Biblische Zeitschrift*, published by Herder (Freiburg, Brisg.), promises well for the thoroughness of the publication. Dr. Nikel's article on the services which modern Assyriology renders to Biblical Exegesis is excellent. Dr. Faulhaber, of Würzburg, makes a critical survey of the Spanish manuscripts of the so-called *Catenae*. There is also an important paper on the Greek Gospel Commentaries, by the Editor. The *Zeitschrift* is at present a quarterly, but it will probably become a monthly as soon as it is understood that the treatment of Scriptural topics, which has been hitherto shared by the theological periodicals in Germany, finds a separate home in the new magazine established and properly conducted for the purpose.

Students of Sacred Scripture will be glad to have a list this month of articles and books of importance to Catholic Scholars, which have appeared during the last few months on topics connected with the Bible. It is impossible to comment on all notable works of this class, and whilst we have singled out for special notice during the year what is more striking and helpful to the general reader, we must content ourselves with a catalogued survey of the remaining works possibly of service to one or other student of Scripture Science. We are obliged to give the list in two instalments owing to the want of space in our present number.

Books Received.

SACRED SCRIPTURE.

EPITOME EXEGETICAE BIBLICAE CATHOLICAE. Scripsit in usum Scholarum P. Michael Hetzenauer, O.C., a Zell prope Kufstein, Approbatus lector Sacrae Theologiae. Cum Approbatione Ecclesiastica. Oeniponte: Sumptibus Librariae Academicae Wagnerianae. 1903. Pp. x—176. Pretium, 3 marks.

OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Charles Scribner's Sons. 1903. Pp. xi—376.

NOËL: Notes d'Exégése et d'Histoire. Par le P. Joseph Bonaccorsi, M.S.C., Docteur en Theologie. Paris: Librairie Vic et Amat., Charles Amat, Éditeur, 2, Rue Cassette. 1903. Pp. 176. Prix du volume 1 fr. 75 (franco 2 fr.).

THEOLOGY AND ASCETICA.

HORAE DIURNAE Breviarii Romani ex decreto SS. Concilii Tridentini Restituti, S. PII V. Pontificis Maximi Jussu Editi, Clementis VIII, Urbani VIII, et Leonis XIII Auctoritate Recogniti. Editio secunda post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. MDCCCCIII. Pp. 36—492—276—27—24—4. Price, $1.25 *net*.

THE LITTLE OFFICE OF OUR LADY. A Treatise Theoretical, Practical and Exegetical. By Ethelred L. Taunton, Priest of the Archdiocese of Westminster. London: John Bale, Son and Danielsson, Ltd., 83—89 Gt. Titchfield Street, W.; R. & T. Washbourne, 4 Paternoster Row, E. C.; Dublin: Browne & Nolan, 24 Nassau St.; New York: Fr. Pustet & Co., 52 Barclay St. Pp. x—438. Price, $5.00 *net*.

JESUS CHRIST OUR STRENGTH through frequent Reception of the Sacraments. By Nonna Bright. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903 Pp. vi—64. Price, $0.30 *net*.

THE VEILED MAJESTY; or, Jesus in the Eucharist. By Very Rev. W. J. Kelly, V.F. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 313. Price, $1.35 *net*.

KIND WORDS FROM YOUR PASTOR. By Rev. Jno. F. Noll, New Haven, Ind. Pp. 71. Price, $0.05.

THE TWO TEMPLES. A Sermon preached at the dedication of St. Peter's Church, Lowell, Mass., May 10, 1903, by Rt. Rev. William H. O'Connell, D.D., Bishop of Portland. Pp. 29.

YE ARE CHRIST'S (1 Cor. 3: 23). Eighty-four Considerations for Boys. By Joseph Rickaby, S.J. London: Burns & Oates (Limited); New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xi—170. Price, $0.50.

LE FAIT RELIGIEUX et la manière de l'observer. Dogme et Apologie—I. Par l'Abbé Félix Klein, Professeur à l'Institut Catholique de Paris. Deuxième Édition. Paris: P. Lethielleux. 1903. Pp. 209.

CHRISTIAN WORSHIP: ITS ORIGIN AND EVOLUTION. A Study of the Latin Liturgy up to the Time of Charlemagne. By Mgr. Duchesne, Membre de l'Institut. Translated from the Third French Edition by M. L. McClure. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. 1903. Pp. xvi—557.

TRACTS FOR DEAF MUTES — Pentecost. Rev. P. M. Whelan, Holy Cross Church, Mount Airy, Philadelphia. Pp. 8.

SAINT TERESA. (1515-1582.) By Henri Joly. Translated by E. M. Waller. London: Duckwoth & Co.; Dublin: M. H. Gill & Son; New York: Benziger Bros. 1903. Pp. 280. Price, $1.00.

QUESTIONS ON "FIRST COMMUNION." By Mother Mary Loyola, of the Bar Convent, York. With an Introductory Note by the Cardinal Archbishop of Westminster. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1903. Pp. 62. Price, $0.30.

PHILOSOPHY AND EDUCATION.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London: Ginn & Co. (The Athenæum Press.) 1903. Pp. x—674. Price, $2.50.

PRINCIPLES AND IDEALS FOR THE SUNDAY-SCHOOL. An Essay in Religious Pedagogy. By Ernest de Witt Burton, and Shailer Mathews, Professors in the University of Chicago. Chicago: The University of Chicago Press. 1903. Pp. vi—207.

LETTERING IN ORNAMENT. An Enquiry into the Decorative Use of Lettering, Past, Present, and Possible. By Lewis F. Day, author of *Alphabets Old and New*, *Art in Needlework*. With numerous Illustrations, Old and New. London: B. T. Batsford; New York: Charles Scribner's Sons. Pp. xxiii—218.

THE HOLY FAMILY SERIES OF CATHOLIC CATECHISMS. No. 2. For the use of the Confirmation Class. The Catechism prepared und enjoined by order of the Third Plenary Council of Baltimore, completely rearranged, simplified, and supplemented by Francis J. Butler, Priest of the Archdiocese of Boston. Pp. 62.

THE NEW CENTURY CATHOLIC SERIES. The First Reader, pp. 112. The Second Reader, pp. 144. New York, Cincinnati, Chicago: Benziger Brothers, Printers to the Holy Apostolic See.

HERO STORIES FROM AMERICAN HISTORY. For Elementary Schools. By Albert F. Blaisdell, and Francis K. Ball. Boston, U. S. A., and London: Ginn & Co., Publishers. The Athenæum Press. 1903. Pp. 259. Price, $0.50. Mailing price, $0.60.

LE MATERIALISME EST FAUX, LE CATHOLICISME EST VRAI, devant la science et le bon sens. Pour le demontrer il faut suivre l'un et l'autre, dans leur theorie sur le monde, l'homme et la cause première. Par le Dr. Goux, ancien interne des Hôpitaux de Paris, President Honoraire de l'Association des Médecins du Departement de Lot-et-Garonne. Paris: A. Maloine. 1901. Pp. viii—310.

THE AMERICAN SOCIETY FOR VISITING CATHOLIC PRISONERS. Seventh Annual Report. For the year ending January 31, 1903. Pp. 24.

THE KATIPUNAN, or The Rise and Fall of the Filipino Commune. Boston: Thomas J. Flynn & Co. 1903. Pp. 283.

HISTORY.

LEHRBUCH DER KIRCHENGESCHICHTE. Von J. Marx, Professor der Kirchengeschichte und des Kirchenrechtes am Priesterseminar zu Trier. Trier: Druck und Verlag der Paulinus-Druckerei (G.m.b.H.). 1903. Pp. xii—785. Preis brosch. Mk. 8.50; geb. 10.50.

A HISTORY OF CATHOLICITY IN NORTHERN OHIO AND IN THE DIOCESE OF CLEVELAND. From 1749 to December 31, 1900. Vol. I, Historical. By the Rev. George F. Houck, Diocesan Chancellor; Vol. II, Biographical. By Michael Carr, President of the Catholic Historical Society. Cleveland: J. B. Savage. 1903. Pp., Vol. I, xv—772; Vol. II, xi—554.

BELLES-LETTRES.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus. Doc., B.A., Royal University of Ireland. London: The Walter Scott Publishing Co., Ltd.; New York: Charles Scribner's Sons. 1902. Pp. xxiv—242.

CASTLE OMERAGH. By F. Frankfort Moore. Author of *The Jessamy Bride; A Nest of Linnets; A Damsel or Two*, etc. New York: D. Appleton and Company. 1903. Pp. 404.

THE SINS OF A SAINT. An Historical Romance by J. R. Aitken. Author of *Love in its Tenderness*. D. Appleton & Company. New York. 1903. Pp. viii —346.

WREATHS OF SONG. From a course of divinity. By the author of *Wreaths of Song from Courses of Philosophy*. Dublin: M. H. Gill & Son. 1903. Pp. 80—7.

CENTRALIZING TENDENCIES IN THE ADMINISTRATION OF INDIANA. By William A. Rawles, Ph.D., Assistant Professor of Economics, Indiana University. New York: The Columbia University Press. The Macmillan Company, Agents. London: P. S. King & Son. 1903. Pp. 336.

THAT PRINTER OF UDELL'S. By Harold Bell Wright. Illustrated by John Clitheroe Gilbert. Chicago: The Book Supply Co. 1903. Pp. 468. Price, $1.50.

THE GIRLHOOD OF OUR LADY. By Marion J. Brunowe, author of *Seven of Us*, *The Sealed Packet*, etc. New York: The Cathedral Library Association. 1903. Pp. 92.

A STORY OF ST. GERMAIN. By Sophie Maude. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 230—2. Price, $1.00 *net*.

HARRY RUSSELL. A Rockland College Boy. By Rev. J. E. Copus, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 229—14. Price, $0.85.

FIRESIDE TALES. By Catholic Authors. Our Lady's May-Day Gift. By Mrs. James Sadlier. Published for the benefit of Poor Deaf-Mutes. By Rev. M. M. Gerend, President of St. John's Institute, St. Francis, Wis. Pp. 159.

MISCELLANEOUS.

RELATIONS OF POPULATION AND FOOD PRODUCTS in the United States, exclusive of Alaska and the Insular Possessions; mainly as indicated by Census Reports. 1850-1900. By James H. Blodgett, A.M. Washington: Government Printing Office. 1903. Pp. 86.

ANNUAL ARCHÆOLOGICAL REPORT. 1902. Being part of the Appendix to the Report of the Minister of Education, Ontario. Toronto: Printed and published by L. K. Cameron, Printer to the King's Most Excellent Majesty. 1903. Pp. 186.

THE ROOSEVELT HOSPITAL. New York. Thirty-first Annual Report. From January 1, 1902, to December 31, 1902. Pp. 109.

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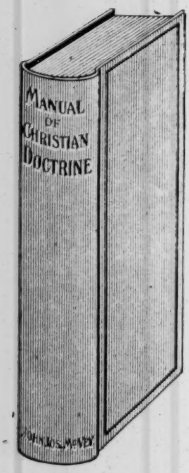

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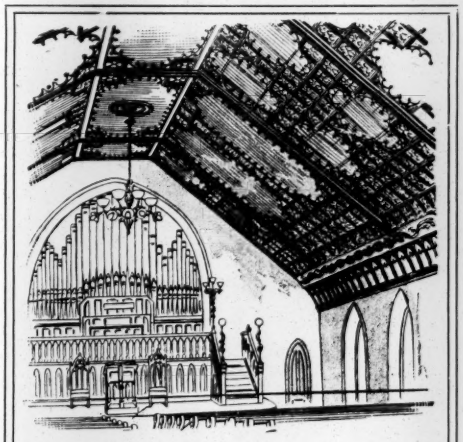

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